Record of Christian Work

VOL. XXXII. DECEMBER, 1913. NO. 12.

Our Cover Picture. The events of the past year which have made of the Balkans the cockpit of Europe cannot strictly come under the head of religious war, as the issues have been rather racial than religious. Nevertheless, the conflicts have been largely between nominally Christian peoples, and constitute a sad commentary on the quality of their Christianity.

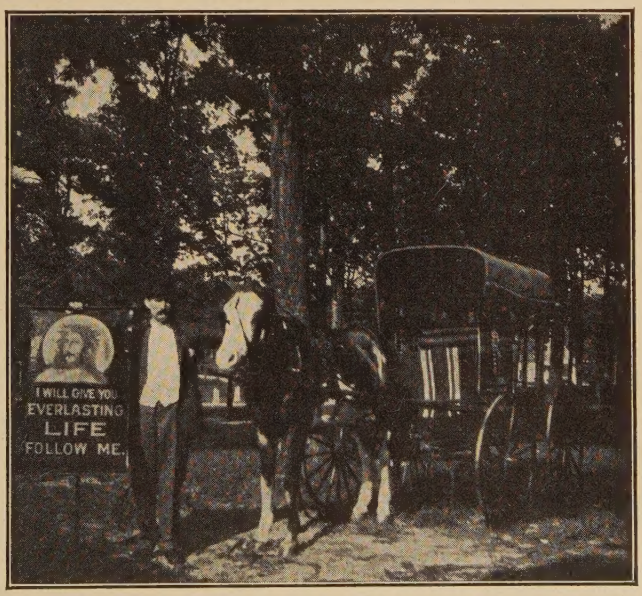
We publish this month a reproduction of Debat-Ponsan's great picture: "'Love one another.'" On the left are seen the great figures of the religious persecutions—Pope, Dominican and Crusader, Alva, Guise and the Bourbon King. On the ground their victims—Coligny, the Waldensians, and the Huguenot, Bible in hand. From a heap of half-consumed Scriptures in the foreground smoke ascends.

Brief American Notes. The twenty-four **Bohemian and Slovak Baptist Churches** in the United States show a gain of 122 members in the year past, bringing the total to 900. A Baptist Seminary for training Slavonic preachers is to be opened at Mt. Pleasant, Pa.

The Christian Endeavor Society of the Fourth Congregational Church of Hartford has had, in 25 years, 360 members, about equally divided between men and women. From this company have gone out more than a dozen ministers, missionaries and Y. M. C. A. secretaries, five of the church's eight deacons, all but one of the officers of the Sunday school, and 80 per cent of its teachers. Yet the organization never numbered 10 per cent of the church's membership.

Mr. George Crabtree, a missionary of the Southern Presbyterian Church, is doing a unique **work among the convicts of the South.** There are 25,000 such confined in foul-smelling cages (on wheels). Each of these cages contains eighteen prisoners, who are packed in, nighttimes, like fish in a barrel. They work hard all day, are poorly fed, and suffer from the heat and ill-ventilation at night. Boys convicted of inconsiderable offenses are often condemned to this experience, and frequently graduate as genuine criminals. Mr. Crabtree travels in a wagon which serves as bedroom and living room, and preaches in camp after camp, also leaving religious literature. He leads the convicts in singing services by means of Gospel-song gramophone records.

Work among **students at the University of Wisconsin** is proving effective.



MR. GEORGE CRABTREE AND HIS WAGON.

Dr. McClure of McCormick Seminary preached some time since on the ministry. As a consequence, eleven young men spent several hours with him in conference concerning the pastorate as a life work. In 1912, 91 members were taken into the Presbyterian Church from the student community. The Methodists have a new organization with 170 members—all University students. On University Sunday the Congregationalist Church received 56 members, 2 from the faculty and 50 students—22 of these last entering on profession of faith. The number of students in American State Universities alone has grown from 6694 in 1870 to 108,170 in 1911.

The First Presbyterian Church of St. Joseph, Mo., has offered money **prizes for the best recitation of Scripture** in its Bible classes. The $20 award was won this year by a Miss Walker, who, though working daily until 5.30 p.m., was able in the given time to memorize fifty-one chapters, including among the rest the entire Epistle to the Hebrews—and to recite them at the rate of ten verses a minute, or one verse every six seconds without a single mistake. We could wish the practice of learning wide reaches of the Scripture might be generally revived, especially among young people whose minds are particularly plastic for memorization. If this were done on a generous scale in Christian Endeavor Societies it would have a wonderfully fructifying effect on Bible class work and on meetings for prayer. Why not recite in unison a chapter of Scripture at the C. E. meeting each week? That would mean fifty chapters stored in the course of the year, and the bulk of the Bible before thirty years of age! Could one think of a finer possession?

The Tribune Fresh Air Funds have sent over 300,000 persons into the country for two weeks' vacation since 1877. The venture in that year availed to place 60 in country homes; in 1912 the number had reached 10,537. A glance at the subscription lists indicates that the $884,956 contributed in the intervening years has come chiefly from the pockets of Christians. Social critics of "the church" might well make some study of the extent to which evangelical Christianity is back of these neutral and undenominational enterprises. We believe the results would astonish them and others.

The Salvation Army is raising a fund of $1,000,000 for **two memorial training colleges**—in New York and Chicago respectively—to honor their late general. Some $200,000 has already been pledged. In these colleges will be a department of agriculture where men and women will be trained in dairying and farming, to take charge later of waifs and castaways from cities.

Mr. George Long, a depraved victim of whiskey and opium, was converted to Christ July 20, 1909, in the Galilee Mission, Philadelphia. Shortly after his conversion he went to Dr. George Woodward and obtained from him permission to use various old houses in that part of the city known as "Hell's Half Acre," for the establishment of a mission to outcasts. The houses were lent him *gratis,* and with an initial capital of twenty-seven cents **the "Inasmuch Mission" of Philadelphia** was started on its course. Articles of furniture were contributed one by one, and to-day six of the original twenty houses, fully equipped with dormitories, shower baths, kitchen and eating rooms, are at the Mission's service. Forty men are in residence receiving help, instruction and physical reconstruction. There are no industrial features, and no charge is made for anything. When the men have sufficiently recuperated physically, employment is found for them. Of the 3000 men for whom work has been secured, a large percentage is said to have made good. Names are kept on file, and the men who have entered on a new life are followed up and watched over. The mission is also holding out-of-door services on an auto-truck which are resulting in many conversions. Bishop Rhinelander of Philadelphia is the President of the Board of Trustees.

The Young Women's Christian Association is constantly **developing new forms of ministration.** A class in first aid has been formed by the Wheeling Association for the special training of factory girls exposed daily to danger

from accident; a trade sewing class has been organized in the Pittsburgh Association. In Worcester, servants' cooking classes provide instruction to girls who speak no English and are otherwise inexperienced. It is encouraging to find high school girls taking interest in the Association. In Elyria, O., over a hundred have banded together to raise money to start an Association in their city.

The Jerry McAuley Mission continues its salvage work among the hopeless. Some months ago the number of years spent in prison by those present at a meeting, was counted up. It amounted to not less than ninety-nine! One who has lived more of his life in jail than out of it has lately been converted and is now one of the most useful and happy men connected with the Mission. The present janitor has served as bartender in almost every dive in the Tenderloin, but is now leading a consistent Christian life. Another comes from a long line of Christian ancestors, has been editor and successful practicing lawyer. He has come out of the gutter and is a saved man. The new building for the Mission has not yet been paid for. Friends who wish to remember this historic and still useful work can do so by sending to the treasurer, Mr. Hugh R. Monro, 156 Fifth Avenue, New York City.

For a Permanent Basis. The American Board has 33 institutions of a higher type under its charge, 19 being collegiate and 14 theological. In these institutions, with their preparatory departments, over 7000 students are under instruction. Nearly all of the 5000 native Christian workers in the 20 missions of the Board were trained in these schools. It should be remembered that one half to five sixths of the expenses of these schools come from local sources, that the classes are crowded with eager students from the best families, that for the erection of buildings and for current expenses the same amount of money will accomplish from five to ten times as much as in the United States, that these institutions are in many cases the best in the land, and that there is hardly any limit to the influence which, with proper backing, they may exert. These institutions have hitherto been dependent on annual appropriations from the Board's treasury. It is now being planned to put them on a more satisfactory basis. A fund of $2,000,000 is being raised to this end. Half of this has been contributed by the family of the late D. Willis James and $369,000 has come into the fund from other sources. It is hoped that the balance may be speedily contributed, that an annual income of $150,000 may be assured these useful educational enterprises among the unprivileged peoples of the earth.

Sabbath Defense. The report of the New York Sabbath Committee mentions various subterfuges of Sabbath breakers to evade the law. Baseball managers have sold score cards for twenty-five cents each at a box office instead of tickets of admission. On another occasion they issued a "Magazine" (Sunday sale of papers and magazines being allowed), a two-page folder costing twenty-five cents, at the box office. This, too, served instead of a ticket.

The Delaware, Lackawanna & Western R. R. have been induced by this Committee to suppress Sunday construction. Mr. C. W. Baker, editor of the *Engineering News*, affirmed in this connection that there is a very strong feeling among a large proportion of engineers and railway officers to the effect that it is good economy, as well as good citizenship, to reduce Sunday work to the lowest possible limits. One engineer expressed his opinion that it was doubtful whether, with the same gang of men, any faster progress was made working seven days in the week than six.

The Committee proposes to offer prizes for investigation of the physiological value of Sunday rest. Professor Gies, biologist of the College of Physicians and Surgeons, says of the proposal:

"I believe a thorough study of the subject from the purely scientific standpoint would reveal unmistakable, positive and sufficient physiological reasons for a weekly day of rest."

This is in line with the investigations of Dr. Adolph Haegler of Basel who, with

laboratory tests, measured the amount of oxygen in the system, finding that more was lost in a day's toil than was usually recovered in a night's rest. The Sabbath rest, however, made good the losses of the week of toil.

In a bulletin of the American Association for Labor Legislation the late John M. Pattison, president of the Central Life Insurance Co., is quoted:

"If an applicant came to us for insurance and we knew that he was working seven days in the week, we would refuse the risk unless such excessive work were only temporary."

Yet, according to the United States Bureau of Labor, 50,000, or 29 per cent of the 173,000 employees of blast furnaces, steel works, and rolling mills, customarily work seven days in a week. This work is not held to be overtime either. In sixteen groups of occupations, employing about 180,000 trade union members in the State of New York, one man in every five was reported to the State Department of Labor, in 1910, as working regularly seven days a week. In Massachusetts, 7 per cent of the population (221,985 persons) were also so employed.

The Roman Catholic Church in France. The *Bulletin Religieux* of Rochelle reports that, as a result of the Separation, the number of candidates for the priesthood in the diocese of Rochelle has so far fallen that it is no longer worth while to keep the seminary for training priests open. The three or four students have been transferred to the diocesan seminary of Angoulême.

And while the stream into the French priesthood is dwindling, that out of it increases in volume. The *Indépendence Belge* (July 30) states that at present there are 2000 priests in France who are *évadés*, escaped (i.e., who have cast off the cassock for good). This is an enormous number when one recalls that the whole body of French clergy counts about 50,000. M. Paul Vessié, president of the Union of French Catholic Priests, an organization for mutual help of men of this class, declares that if provision could be made for the proper employment of ex-priests, the number of those deserting would increase tenfold. Among the "escaped" are now numbered merchants, teachers, lawyers, physicians, professors, railway employees, *chauffeurs* and day laborers. A former bishop, once associated with Cardinal Lavigerie, is now engineer in an excellent position.

The Roman Church has, indeed, been active in its attempts to repair the losses of the Separation. Since 1905, 49 new places of worship have been opened in Paris and its environs. In 1911, 455,272 *fr.* were collected for church extension in the city. According to M. Brival-Gaillard, however, who writes in *La Revue*, the increase of buildings means no genuine advance, since the people refuse to enter them. In the populous 19th and 20th *arrondissements*, for example, of 177,650 and 157,277 inhabitants, only 2500 and 1800 respectively, can be set down as "faithful." Other districts of the city show a similar abandonment of the Church. "*Nôtre Dame*, with 6800 people in its parish, retains only 400, whose voices are lost in the immense nave."

A Jewish Judgment of Liberalism. Dr. Arthur Sachs, professor in the University of Breslau, and himself a Jew, has little regard for Reformed Judaism. He says:

"Every 'liberal' religion bears in itself the germs of death. Such are not able to give the individual or humanity as a whole the support needed for this life or the hope for the next. As soon as religion becomes 'liberal' it begins to sink into mere philosophy. Now no philosophical system has yet been able to satisfy the longing of men, and one can safely prophesy that in the future it will also be so, because philosophy springs from the human brain while religion represents revelation from God. All great spirits in all time have recognized the insufficiency of mere philosophy. . . . . Religion should be the basis of all political life. If the alternative is placed before Judaism—association with positive Christian or liberal-atheist parties—it should unhesitatingly choose the former. The mother (Judaism) cannot desert the daughter (Christianity) in order to join the enemies of both."

Evangelizing on the Continent. A pastor of the Belgian Missionary Church advocates a certain amount of polemics in dealing with Romanist populations, at least in so far as correcting the false accounts of Protestant-

ism which Belgian priests assiduously circulate. "The sun will better shine in when the window panes are cleaned," he insists. Pastor Nick, on the other hand, dissents:

"Polemics, so recommended by the great Renouvier as a duty to the truth, can only be used as an occasional and painful duty. They attract more people than they retain. They give free course to man's instincts of violence. Many persons coming to our hall have been surprised and touched to see that we do not speak unkindly of Catholics in spite of the unjust attacks which we receive from this quarter."

These remarks were made at the French Conference on Evangelization held this year in Paris. Pastor Nick holds that institutional churches, fraternities and "people's hearths" constitute the most effective way of reaching the people for Christ, and are far better adapted than the old type of Huguenot temple.

"What mother would think of lecturing her children once a week and then leaving them to themselves? We must create new *milieus,* new atmospheres, for our converts. There are so many young people badly reared at home, descendants of alcoholists, nervous children predisposed to evil and, under the pretext that the salvation of a soul is always a miracle of grace, we refrain from sheltering them with our care. They are plunged six days in seven, by the exigencies of their work, in a hell of a factory. 'For one good word which I hear,' said one working girl to a Christian lady, 'I hear two thousand bad ones.' Now for the unwholesome suggestion of unclean songs which they cannot help hearing we must substitute the quieting influence of our hymns. We must act continuously. On the corner of the building of the *Arts et Metiers,* Lille, is a superb guardian angel and above the device, *Ubique Custos,* 'guarding at all points.' For our church work I would not desire a more maternal motto.

"Our house is, on certain days, a true secretariat of the people whither those who wish moral aid, be they freethinker or Catholic, come 'for good counsel.' One day, for example, the question is put whether an old mother should be buried by the freethinkers or as a Catholic. I have even served as public letter writer. How many times these friends have resisted temptation, have abided by the right, in order to please the pastor! One man said to me: 'I know you pray for me and that it is which hurts me when I fall.'"

Yet Pastor Nick insists on the direct power of the Gospel as well as on indirect means:

"I affirm that the Gospel attracts of itself. It seems as if *blasé* Christians of to-day, from whom the Gospel glides without striking in, have ceased to believe in an ineffaceable impression produced upon a soul prepared by the Spirit of God, when for the first time it hears the Word of God. I wish such might get an echo of the enthusiasm of a young Catholic woman student entering the church at ——— and hearing the Gospel for the first time. Since then her life has been consecrated to the service of God. Or that mechanic, twenty-seven years old, good workman, honest man, who three years ago entered our *foyer* for the first time, and now is a veritable apostle of the Gospel to all about him in the workshop, volunteer colporteur in the streets, and participant in the meetings for prayer. Seeing such you would recover the practical faith which you have lost in the eternal destiny of the Gospel."

In Ireland. The Episcopalian Church in Ireland seeks to emphasize its indigenous character as against the alien Catholicism of Rome. The Bible in Irish is on the table of the president of the Synod. The Irish Church Society sells Bibles and prayer books in the Irish tongue. The use of a special service for St. Patrick's Day is universal. This is strikingly in contrast with the policy of an earlier day when English clergymen, sent over to forward the Reformed faith in Ireland, were allowed by a special order in council to read the prayers in Latin since neither did they know Irish nor their parishioners English!

The sale of the New Testament is distinctly growing in Ireland. Open-air meetings reveal a much more friendly attitude among the listeners. At the various cattle fairs hundreds of meetings have been held, often with a very considerable audience, and the preaching of the Gospel is listened to with respect. The priests are, so it is alleged, much afraid of Home Rule, suspecting that it will break their hold upon the schools. Some even allege that the brutality with which the *Ne Temere* decree has been enforced in Ireland is due to a desire to stir Protestants to a more embittered opposition against the movement for self-government. This may or may not be so, of course, yet a growing independence of the priests is beginning to be marked. A not inconsiderable anti-clerical literature from the pens of Romanists has come into being.

A Practical Method of Christianizing Education.

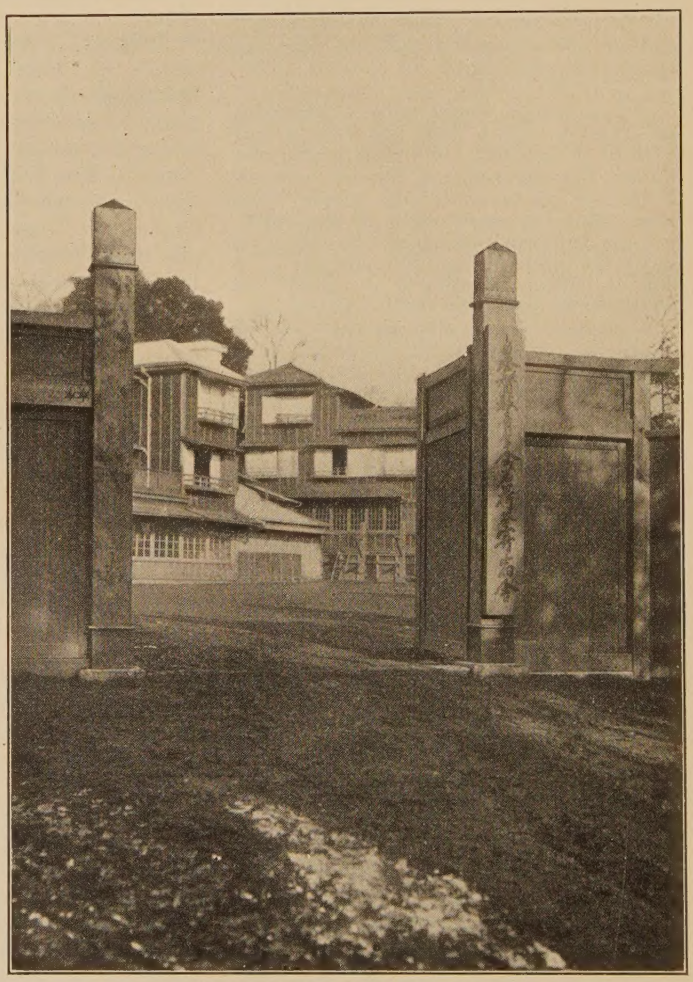
One wonders whether, for a land like Japan, with its highly developed system of education, as much cannot be accomplished for the development of Christian character by a judicious planting of hostels in Japanese universities and technical schools as by the establishment of expensive mission universities. There is, further, the latent danger of Christian colleges becoming more or less de-Christianized in the course of time, and this tendency would be avoided by the investment in hostels rather than in teaching institutions. The former are not likely to be captured by "liberals" and used against the Christian movement. The fruitfulness of this type of effort may be gauged by the case of the Tokyo Imperial University Hostel.

"From it," writes Mr. Fisher, "have gone forth 125 men, two thirds of whom are active Christians. They have become governors of provinces, members of Parliament, lawyers, professors, financiers. An eminent barrister, recently appointed by the Crown for special service, has dwelt with gratitude upon the benefit he derived from this Association hostel. It has yielded practically all the national Y. M. C. A. secretaries, has been the chief agent in leading the first three university graduates into the ministry, has kept alive the zeal of men who are now pillars in the church, and has greatly contributed to supplying directors for our city associations."

There are now twenty student and three city Association hostels. New ones are under construction for the Tokyo Imperial University, the Kyoto Imperial University, the Kyoto City Medical College and the Kyoto Commercial School.

A letter gives a glimpse of life in these hostels. The one in question is "The House on the Rock" (Bamjoro) connected with the Osaka Higher Industrial School. Of the twenty-one men already received five have been baptized and two others are candidates for church membership.

"The Hostel is managed by the students themselves through their committees of six. Each man in the Hostel takes charge, by turn, for a day at a time, of the general management of the house. He rings the rising bell at 5.30 a.m.; presides at prayers at 6.25; sees that breakfast is properly



THE TOKYO IMPERIAL UNIVERSITY HOSTEL.

served at 7; keeps the diary; cleans certain parts of the house; arranges the newspapers; shuts the whole house at night, and takes precautions to prevent fires.

"Each student pays 11 *yen* a month. There are, in the building, a housemother—a fine Christian woman—and one maid. The students are the leaders of the Association work in their school, and are the best student workers in the city."

Brief Notes from Abroad.

The late Mr. J. S. Fry, the English cocoa manufacturer, bequeathed £149,000 to charities, £43,000 of this being for foreign missions. Mr. Fry was a member of the Society of Friends.

A monument has been unveiled on **the spot in England from which the Pilgrim Fathers embarked,** August 15, 1620. It consists of a massive square tower of Portland stone about fifty feet high surmounted by a beautiful gold and white glass mosaic dome, covering a fine wrought-iron beacon lantern and supported by an octagon of polished pillars. The whole is crowned with a copper model of the Mayflower.

The English Church Union is the **ritualistic organization in the Church of England.** The extent to which this church is being honeycombed by neo-Catholicism may be gathered from the fact that at the 54th anniversary of the formation of this union "an early celebration of the Holy Eucharist with intention for the Union" was held in 1403 churches and chapels in London and the provinces.

It is announced that, by the vote of the Dean and Chapter of Lincoln, the **use of unleavened bread** has been re-established at the Cathedral altars. We wish we could also register that the use of alcohol wines had been replaced by those free from the waste product of leaven.

The Barnardo Homes in London send us inspiring statistics for the last year. The total income from donations and legacies amounted to £250,912. The number of children in residence during the year averaged 8739; those temporarily sheltered, 1843. The number boarded out in England and Canada was 5159. Free meals supplied through the Free Meal Agencies reached a total of 91,673; garments given away or sold at nominal prices, 58,860. The Girls' Village Laundry touches the highest mark in the table of figures—1,091,963 articles washed.

Not only are the Established and United Free Churches of Scotland approaching each other, but **the "Wee Frees,"** a group of churches, mostly in the Highlands, which refused to go into the Union of 1900—and which at that time caused infinite complications, legal and other—are now reported as inclined to enter the general amalgamation.

M. Reveillaud, a member of the French Senate, was formerly a Romanist, but is now a devoted evangelical Christian. He has lately been preaching in Algeria, addressing large gatherings in the town halls of Algiers, Tizi-Ouzon and elsewhere. At Djemaa he addressed a hundred Mohammedan Kybeles on the Beatitudes. He is using his great personal influence with the governor-general and under-authorities in Algeria to remove whatever hindrances may exist for free evangelization.

The **German National Thank-offering for Missions,** instituted in honor of the Kaiser's recent jubilee, netted the substantial sum of 3,207,513 *marks.* It is noticeable, as an indication of the low state of religion in Berlin, that only 34,465 *marks* of this total came from the rich and luxurious capital.

The **number of suicides in Germany** for 1910 was 13,935, of whom 3361 were women. This is 21.6 to the 100,000, which falls hardly short of the French percentage (24.8 to the 100,000). The French statistics, which have been kept longer than those of any other state, show an increase of suicides (to the 100,000) of between fourfold and fivefold since the first third of the last century. The number in Germany reaches every two years the total dead (28,280) of the German army during the Franco-Prussian war.

Professor Tiersch reports in the 36th volume of the *Zeitschrift der Deutschen Palestina Verein* on the **excavations of the German Orient Society at Jericho.** The work is under the lead of Professor Sellin, is amply provided with funds, and

employs 200 men, together with a small movable railway. The outer walls built by Hiel (1 Kings xvi. 34) have been laid bare and prove to be "extraordinary, majestic and overpowering, even in their present-day reduced condition. Every crack is filled in such a way that no opportunity is given for the use of any instrument of destruction. No vertical crack has, in the course of all the centuries, loosened the joints of this Cyclopean wall. Nothing could give so clear a picture of the high cultural level of the men of that day as this monumental *glaçis.*" Yet there are among "the critics" those who would have us think of the Israelites of that age as mere Bedouin nomads.

The liberal theologians of Germany have completely captured certain of the University theological faculties of that country and barred from the teaching force all evangelical Christians. Chief among these are Heidelberg, where they reign supreme, Giessen in Hesse, and Jena. Yet the liberal leaders—men like Troeltsch and Jülicher—declare themselves pessimists in regard to the **outlook for liberal theology in Germany.** The *Allg. Evang. Kirchen Zeitung* explains the real reason for this pessimism.

"They have had free run of the universities, have trained up a generation of pastors of this way of thinking, have popularized their opinions far and wide by pamphlet and brochure, have had the coöperation of an influential press to carry these views into the homes of the wealthy, the middle classes, and the teaching force. And the result? The mass of the people will have nothing to do with theology. This liberal Christianity does not attract, the reverse rather. The defeat is, in fact, a rout."

Things appear to be **approaching a crisis in the German State Church** in Baden. A new formulary has been pushed through by the liberal party which, as members of this party confess, "breaks at most points consciously with the orthodox theology." Two hundred representatives of the *Gemeinschaften* and other inner-church evangelical organizations have met in Karlsruhe and formally rejected the new *Agenda,* declaring that in it they see the beginning of the end of the state church. Should it become the standard, they would, they affirm, decline any further church relation with the clergy accepting it, and would avoid all services conducted by such clergy. They would request the highest church authorities to make provision throughout the whole country of Bible-believing pastors. These should care for the diaspora of Christians who abide by the religion of revelation. And this provision should be made in parish churches without waiting for the resignation of the other (apostate) pastors.

The Reformation of the sixteenth century in Belgium was stifled in blood, but in 1857, a new beginning was made by the establishment of **the Belgian Missionary Church.** Its seventy-fifth anniversary has recently been celebrated. Forty-three brave little churches, with about a hundred branches and 11,000 members, constitute the visible fruit of this effort. Besides this should be reckoned the hundreds of members who have emigrated to the United States and established there (in Pennsylvania, for example) churches of their own. The missionary church of Belgium has always been poor. Hardly a year has closed without a deficit. This has deepened its dependence on God. It has always suffered from a deficit of workers, too, which has resulted in a great increase of lay activity. It has won the esteem of outsiders. Catholic and free-thinking manufacturers are glad to get Protestant workmen. Hundreds of working families which earlier lived in misery have, thanks to their changed lives, come to comfortable and, in many cases, prosperous conditions. There has been active temperance work; unions for young men and young women have been founded. The church has its own deaconess institution, its nursing society, orphan home, publication house and association for the help of the aged.

An indication of moral decrepitude comes from Italy. The Italian Ministry of Finance publishes the amount of **state income from lotteries.** This "voluntary tax on imbeciles" amounted in the fiscal year 1912 to 107,063,559 *lire,* an advance of 14,000,000 *lire* on the income of the year preceding.

L'Avvenire d'Italia (Italy's Future) of Bologna, a clerical daily, after calling attention to the extensive **Bible circulation** by the British Bible Society adds:

"We give these statistics not without sadness, thinking of the wealth which enables English Protestants to carry on this pernicious propaganda (i.e., of Bible circulation). The boldness with which the children of darkness act should stir the sons of light to a noble spirit of emulation."

The present Bulgarian Minister of Education, M. Peoff, is a graduate of Robert College. In speaking before the National Assembly he has **lamented the deadness of Bulgarian Christianity** and urged its transformation along Protestant lines. He would have the national church one in which not only the clergy but the whole laity, the people, feel themselves members:

"If our church is to exist it must be a vital church. Our clergy can be made an aggressive force like the Protestant clergy. They should participate in the everyday life of the nation as the Protestant ministry does."

THE MISSION FIELD.

A Significant Utterance. The leading magazine of Japan, *Taiyo* (The Sun), a publication of the standing of the *North American Review,* prints an article by Prof. Dr. Ukita of the Waseda University on "Christianity's Contributions to the Civilization of Japan." After affirming that Japan had received its science by a process of injection and that, if the avenues of intercourse were closed, there would be no automatic progress, he asks if the Japanese people have within them elements that would enable them in such a case to advance. This question he answers in the following frank words:

"I can but say that I think we do not. We may be able to maintain the *status quo,* but I am of the opinion that we can go no further. In the forty-fifth year after the Restoration we could make the display of the suicide of General Nogi and his wife! Our people have been under the influence of the teachings of Buddha and Confucius for ages, and have gotten full of the ideas of rank. Woman is despised; the common people and the poor are not considered. While we entertain such mean opinions how is it possible for us to acquire the elements of a perfect morality? The spirit of benevolence and pity has not gained acceptance among us. Are not our people insulting the Korean people and subjecting them to tyranny? How many are there, with the exception of the Christians, who love them? Our people lose sight of the personal worth of man. Christianity teaches there is a God of love, and that He made man in His own image. If we lose sight of these truths how can we make progress in the essential elements of civilization? Without these saving elements the material civilization of Japan may begin to decay at any time. Christianity possesses these essentials and I firmly believe it necessary to look to Christianity to supply these needed elements."

Some Social Contributions of Christian Missions. The by-product of missions in the direction of social improvement is varied and constant. We find, for example, a medical missionary in Central India discovering that betel-chewing frequently causes cancer of the mouth. He is endeavoring to wean his community from this pernicious practice. Anti-nose jewel societies are formed in mission schools to bring into discredit the grotesque Tamil custom of wearing precious stones in the nostril. One of the common operations in the women's hospital at Madura is the sewing up of the ear lobes, stretched and torn by wearing heavy pendants. A member of the faculty at Canton Christian College is giving lectures to Chinese farmers on bee-keeping, and has awakened their enthusiastic interest in himself, the College and the Christian message. In this College a certain amount of outdoor life is required of all. Some of the sons of the wealthiest families in Canton are raising vegetables for the College market or breeding chickens, pigeons, etc. The absurd Chinese custom of studying aloud at the top of the voice is ruinous to the vocal organs. Since this has been suppressed, thanks to the example of the mission school, the boys' voices are greatly improved. In Hangchow College there is a three years' course in

vocal music, and the boys give special choral music for the church, and part songs for other public occasions. John Howell, a missionary in Africa, is successfully developing market gardening among Congo natives. He has established brickkilns at Stanley Pool which have manufactured hundreds of thousands of bricks. Mr. Hillhouse is developing on the Kasai the culture of cotton, sugarcane, and fruit trees. And so it goes—all over the heathen world!

Two Other Illustrations of the Same Thing. In Mr. Macgowan's book, which bears the somewhat curious title of "How England Saved China," can be found an interesting account of the part played by missionaries in Amoy in developing a public conscience against the customs of foot-binding and of destroying newborn girl infants. For fifteen years Dr. Macgowan quietly taught the Christian community along these lines without apparent results. Then he decided to call a meeting of Chinese women to protest against foot-binding. Such a meeting was wholly without precedent and there was much shaking of heads. "You will start rumors of all sorts of improper conduct and give occasions to riots and uproar." Nevertheless, the meeting was convened with sixty women in attendance, who organized themselves into The Heavenly Foot Society. A pledge book was opened and nine women —pioneers of what has turned out to be a mighty reform movement—inscribed their marks against their names. At first they but ventured to refrain from binding their children's feet. Then one woman, greatly daring, "gave her feet to the Lord" and stripped off the torturing bandage. The society grew and found an active advocate in Mrs. Archibald Little. In 1905 the Empress' decree against foot-binding was issued to the world and the victory has since then to a large extent been won. The final death of the custom is apparently now but a matter of time.

Mr. Macgowan soon discovered in settling in Amoy that the destruction of girl infants was quite the usual thing. For five years he preached against the practice, without avail. A city of 120,000 persons had to be influenced before the march of death could be stopped. Indeed, the custom was so deep-rooted that a pond had been set apart into which girl infants were flung. Finally, the missionaries announced that they would assume the support of any infant abandoned. After a while the conscience of a Chinese gentleman was aroused and he influenced others to form with him a Hall for the Rearing and Nourishing of Infants. The founder posted placards all over the town appealing to parents to have pity on their baby girls and to band themselves together to stop their destruction. A system of putting babes out to nurse under effective supervision was devised, and at one time in Amoy and its environs the Hall had over 2000 babies in this way in its care. Then the numbers decreased as the custom of girl-drowning fell off. Finally, the Hall was closed because the need for it was gone; the pond was drained, and a Chinese hospital erected on its site.

From Theory to Life. Attention was called some time since to the fact that the great scholar and critic, Dr. Albert Schweitzer, the author of the brilliant history of New Testament criticism, "The Quest of the Historical Jesus," had severed his university connections and passed to the French Congo to engage in medical mission work among black savages. Doctor Schweitzer is a man of colossal culture, a physician, as well as theologian and philologist, and as a musician famous for his knowledge of Bach. His organ recitals of the works of this composer which he gave when living in Strassburg were one of the delights of the university town. And all these things are now sacrificed for an arduous life among the most primitive peoples. Doctor Schweitzer is attached to the mission of the French Protestants as a financially independent worker. He often treats from fifty to sixty patients daily. "When I think what he is and what he has been," writes M. Christol of this Mission, "I am astonished and moved." The Paris office of the *Missions Evangeliques* reports that, after two months of reconnaissance, Doctor Schweitzer "has decided to remain in service on the Congo as

long as God lends him life and health. He proposes to establish his dispensary at Lambarene." Such an instance of renunciation we believe unparalleled among liberal theologians, and we are glad to make a grateful record of it.

The Medical Training School in Tuebingen. The German Missionary Institute for Training Medical Helpers at Tuebingen prints in its yearly report a letter from a German physician in Kaiser Wilhelm Land.

"I was asked to visit a sick missionary of the Neuerdettelshauer Mission who had for fourteen days suffered from *iritis* (inflammation of the iris). To my astonishment I found that the trouble had already been diagnosed, and that by a missionary who had taken the one-year course in the Tuebingen Institute. He investigated, used the reflecting mirror, and had given an absolutely accurate diagnosis. There was nothing left for me but to confirm the diagnosis and the nearly complete cure. In this experience I had proof of the value of the training of lay physicians in the Tuebingen course. And yet this course has awakened unfriendly criticism from regular practitioners."

Another missionary who had also taken this short course assisted on one occasion the explorer Sven Hedin in a severe crisis. The Indian government appreciates so highly this missionary's medical work in the recesses of the Himalayas that it has made a substantial contribution towards the erection of a polyclinic, besides an annual grant to its running expenses.

News from Central America. The pages of the *Central American Bulletin* reveal the lights and shades of missionary pioneering. A native pastor was recently preaching at Intiapa. In the midst of the meeting there was a shower of stones and a tremendous uproar. . . . .

"During one of our meetings," writes Mr. Lincoln, "while we were praying, someone threw a bomb into our midst. The police soon arrived upon the scene. We continued our message and with blessing." . . . . "We visited a dozen other towns holding 54 public meetings at which the attendance varied from two persons to 300. We distributed 6000 tracts, besides selling many Scriptures. In one town where there has been most bitter opposition they gave us the schoolroom for meetings and this was packed."

"Join me in praise," writes another missionary, "for money given by a Christian woman here to buy mules. She tithed her coffee crop, $216, in order to provide in this way for my traveling to towns where the Gospel is not known. . . . . Two days after we left our native worker, Meono, was attacked on the street by an ex-official, Winchester in hand. When the official was brought to court he entered a counter charge of slander. The guilty is free and the innocent is now in jail, and three congregations with over a hundred believers are without a pastor." . . . . "The streets are full to-day of people dressed in bright red suits with horns and tails to represent devils. They are collecting alms for the Virgin whose image they carry from house to house. The saloons are their favorite stopping-place and the contributions received here are always liberal. There is generally a candle burning in the saloon across the street from us, in front of the altar which the saloon keeper has set up among his bottles. On feast days when it is sin to work and all other shops are closed the saloons do a flourishing business."

The Pilgrim's Progress and a Hindu Audience. The Christian Endeavor Society was organized in South India fifteen years ago by a handful of young people. It now numbers 5000 members, some 1600 of whom attended this year's annual conference. The most remarkable feature of the meetings was the pageant, which drew a crowd of 2300 people, filling the largest hall in Madura. All chairs were removed and the great audience sat cross-legged on the floor, listening in rapt attention to the story of the Pilgrim's Progress, told in solo and chorus by men and women in costume. The songs had been written by Indian Christians, and the singing was by Christian workers and students. Of this pageant a visiting delegate wrote:

"It is not too much to say that the vast audience was enthralled. The appeal on indigenous lines and in music, the beauty and force of which is so peculiarly Indian, gripped and held these thousands and will, without doubt, leave an imperishable memory in many a mind, both Hindu and Christian. It proved that Christianity does not denationalize; that the highest Indian culture has found a home and an expression in the hearts and ways of Christian souls. Said a Hindu afterwards to a young friend: 'Oh,

it was heaven up there to-night!' So it was, for Christ found His way to the heart of India."

Brief Mission Notes. A Roman Catholic priest in Sao Paulo, Brazil, has left his church and started a **movement along Old Catholic or reformed lines.** Auricular confession and papal authority are repudiated. The reading of the Scriptures is recommended. The new Patriarch recognizes Protestants as fellow Christians and allows his followers to attend Protestant gatherings. Thousands are connecting themselves with this movement.

A Mohammedan convert of the late Doctor Pennell, the noble C. M. S. missionary on the borders of Afghanistan, has gone as a medical missionary among **Hindus emigrated to the East Coast of Africa.**

Mr. Richards of Banza Mateka, *doyen* of the missionary body on the Congo, reports that never has he seen, in his long missionary experience, such extraordinary interest among the natives. Everywhere not only Protestants, but heathen, and even Catholics, listen with profound interest. Once it was with difficulty that one could fill a mission church, but now the **blacks leave everything to come to hear Mambu ma Nzambi—the Word of God.**

The student movement in South Africa has 6071 members, 5420 of whom are boys and girls. Ninety per cent are connected with the Bible study circles. The movement supports its own missionary in British Central Africa and 52 orphans at the Kaira Orphanage, Gujarat, India. Of its 31 student volunteers, 14 are on the field, working in British Central Africa, Southern Rhodesia, Nigeria and in South African mission fields. Affiliated with the movement is a Teachers' Christian Association, binding together teachers in distant and solitary farm schools, and doing much to awaken interest in Bible study among the children in their charge. Besides this over 2000 adults have taken to Bible study in these student circles, using the Student Movement text-books.

It is good to know that the **work of Miss Corinna Shattuck at Urfa** in Asia Minor still goes on. It is now under the competent direction of Mr. John C. Martin. There are carpentering, ironworking, machinery, tailoring and shoemaking shops, all self-supporting. The study of the Bible goes along with these enterprises. The lace handkerchief workshop—which was preëminently Miss Shattuck's creation—employs 2480 women and girls. Mrs. Shepherd of Aintab has been giving her time to designing new laces which cannot be duplicated by machinery. Eight hundred of the girls at present employed have learned to read the Bible in this workshop.

The Isabella Thoburn College, Lucknow, is **the only college for women in India.** At present thirty young women attend the College itself, thirteen the normal school, and 211 the fitting school. The recently built Hazard Memorial contains library, dormitory and other rooms. The new Lilavati Singh Hostel has accommodation for eight teachers and 200 girls, together with a reading room. This building, which cost Rs. 60,000, honors the memory of a singularly gifted Indian woman, long engaged in teaching in the college. To the High School building, now under construction, the British Indian government has contributed Rs. 46,000. It is interesting to learn that the College provides extension courses in the vernacular for zenana ladies in Lucknow.

It is gratifying to find such **illustrations of the spirit of Japanese Christianity** as the following: Mr. Naito, pastor of one of the largest and strongest Presbyterian churches of Kobe, has resigned his pastorate and taken over a city chapel with the purpose of bringing it to self-support during the present year.

Canadian Methodists have an **orphanage at Shidzuoka, Japan,** which runs a tea plantation. The children help to cultivate and to pick the tea. Eight hundred pounds were packed in small boxes and sold at summer schools in Canada last year. The profit has been not far from 1000 *yen*. The Japanese are showing their growing interest by their ever increasing contributions. Last year they built a new cottage at a cost of 900 *yen*,

and contributed 700 *yen* to the general fund. The Imperial government, the City Council, the Shidzuoka prefecture, and a club of Japanese mothers, each contribute 500 *yen*.

"A cigarette in the mouth of every man, woman and child in China" is the watchword of one of the big Anglo-American tobacco companies. When the Christians held their first service at the Altar of Heaven in Peking, agents of the tobacco companies were selling cigarettes at this same Holy of Holies.

Mr. Fulton of **the Presbyterian mission in South China** speaks of a mission outstation where, twenty years ago, some four or five converts used to meet together in a dark, narrow shop. This represented the entire visible asset of the Chung Lau station, although it stood in an important market town with perhaps a hundred villages within range. Things have so greatly changed that now there is a new church building costing, with site, $7500, of which the Chinese themselves have provided $6000. This church has 300 members, is wholly self-supporting and maintains a school which will become a power in the next few years. The San Ning Presbytery, to which it belongs, has twelve churches in its bounds and supports two native workers.

The Rhenish Mission reports **a good year in Sumatra,** 14,042 having been baptized in 1912. This is in addition to 1725 among the Nias and 260 in Borneo.

The University of Nanking, located in the ancient capital city of China, has—besides preparatory and college courses—a Teachers' Training College, the Central China Medical School (a union institution of seven missions) and a Bible School in which five missions are affiliated. Of the teachers in the medical school, seven are American trained. There are thirty Chinese teachers on the staff, among them Mr. Cheng Ging Yung, a very able writer, and Pastor Ding Li Mei, China's foremost evangelist. So great is the reputation of this College that students are ready to pay four or five times the tuition required in government schools. Together with Christian boys from poor families enter the sons of the highest officials. Seventy-five per cent of the 350 students are Christians. A volunteer band organized to win young men to Christ has now seventy members. The University is placed at a point on which seven projected railways will focus and in the midst of a constituency of 120,000,000. "It would be difficult to find anywhere in the world," says Mr. Speer, "an educational opportunity as great as that before this university." It constitutes a place for gilt-edged investment to any interested in Christian education.

The last C. M. S. annual report mentions Baganda boys walking eight miles in and eight miles home, each day for a fortnight, and spending the day digging, **in order to earn a New Testament.**

THE LEPERS OF SIAM.

J. W. McKean, M. D.

CHIENGMAI, SIAM, AUGUST 7, 1913.

MR. W. R. MOODY,
East Northfield, Mass., U. S. A.

DEAR MR. MOODY:

Some three years ago, at your request, I prepared an article in regard to leper work in Siam. This was printed in 1910, in the August number of the RECORD OF CHRISTIAN WORK. The fruitage of this kindness of yours was great and far-reaching for the lepers of Siam. A considerable number of your readers sent contributions to the work, a few of these being of $100 each. As a result of reading the article, Mr. and Mrs. C. W. Black of Malvern, Iowa, after some correspondence with our Presbyterian Board of Foreign Missions in New York, contributed $2000 to build a brick cottage. On behalf of all the lepers who are enjoying the benefits which these gifts brought, as well as on my own behalf, I wish to thank you most sincerely.

God has very abundantly blessed the work, and I should like the privilege of telling, through your columns, to those who gave, and to others also, "what God hath wrought." . . . . No doubt further information will be used of God to bring further gifts to extend the work and to provide for the many other lepers who are sure to come to us very soon. . . . .

Please accept my thanks for the RECORD OF CHRISTIAN WORK which has been coming to me this year.

Very sincerely yours,

J. W. McKEAN.

OPENING OF THE CHIENGMAI LEPER ASYLUM.

In the absence of a complete census it is not known definitely how many lepers there are in Siam, but long observation makes it certain that there are many thousands.

June 11, 1913, witnessed the opening of the first Leper Asylum in this Kingdom, in the city of Chiengmai, the metropolis of the northern provinces. In all the centuries past the leper of Siam, as in other Oriental lands, has been an outcast from home and friends, hated and feared by all. Neither sympathy nor help has been proffered him, and he was likewise beyond the sound of the Gospel. The opening of this Asylum, under the auspices of the American Presbyterian Mission, however, marks the beginning of a new era for these most unfortunate people.

The prime needs of the leper are protection and shelter, food and clothing. All these benefits are assured in the Asylum, and, in addition, the blessed truths of the Gospel daily come to his ears. The more one knows these poor sufferers the more he appreciates that behind their repulsive appearance there still lie those qualities of heart that win one's interest and deep sympathy.

THE PAVILION ON OPENING DAY. THE "BLACK COTTAGE" IN CENTER—UNFINISHED WATER TOWER ON LEFT.*

Most of the lepers who come to us have had most bitter experiences. A Kamoo leper came recently, driven by starvation and helplessness. He said that in the absence of friendly help of any kind he was compelled to be his own surgeon. With chisel and knife he amputated three of his toes, which were so badly diseased that they were only a cause of suffering and a hindrance to locomotion. While still able to hobble about, he could no longer endure a leper's only condition of subsistence, begging from door to door. He

* We are indebted to the *Presbyterian Examiner* for the cuts used in this article.—*Editor.*

seemed truly glad to find this place of refuge.

One of our lepers, Pa Pan, is an old woman, reduced by this awful malady to the condition of a living skeleton. A short time ago I found her crying. Who can refrain from weeping with those who weep in the midst of woes unspeakable like these? Upon inquiry I found that her tears were not for herself. She was longing for her children, whom she had been compelled to leave, and anxious as to their welfare. Someone had recently shouted to her across the river that divides the leper island from the mainland, that her eldest daughter had died and this had made her grieve for the others. It is this old saint, they gave their hearts to the Lord and as long as they lived were really joyful Christians. In spite of their great deformity and acute suffering one could not fail to see that they had the real sunshine in their lives. It was always a pleasure to visit them, for one soon learned to look past their disfigured faces and wasted bodies and to see in them the real children of our Lord. In answer to the question: Do you often pray? their reply was: "We pray nearly all the time." Up to the very last days of life, they were filled with good cheer even when the smiles that came to their marred faces were watered with tears that were wrung from them by their awful suffering.

Opening Day Guests of Honor on Steps of Women's Cottage No. 1.

now no longer able to attend the daily chapel service near by, who, but for the gifts of Christian friends, would be homeless, outcast, feared and hated, not only by her family, but by all others! To-day she is a child of our Lord Who had compassion on the leper and healed him, and Who through the gifts of His people is bringing her some degree of betterment now and a sure hope for the future.

Among the earliest comers to the Asylum was Loong Nan Ka and his wife, Pa Moon. After years of painful wandering from place to place in search of each day's food, they came to beg shelter from us while there was yet neither Asylum nor any other adequate provision. Very early

Who will say that the gift of money that helped to make a home for these old leper saints was money misplaced?

This work was begun five years ago. The late governor of Chiengmai, like his father, the previous chief, always friendly to the Mission, donated 160 acres of land, the half of an island in the river a few miles below the city of Chiengmai, for the work. This place of overgrown jungle had been the playground of the governor's "good-luck" elephant for many years. On the death of the elephant the land was given over for a higher use. And here it is that, owing to the generous gifts of friends of the leper in the United States for buildings and the continued encour-

agement and financial support of the Mission to Lepers in India and the East, the Asylum has been erected.

Lepers have come to us in increasing numbers each year and there is every prospect of continued growth. The present buildings were designed to accommodate 96 lepers. But on opening day, with the cottages not yet entirely finished, there were 100 lepers under our care. Less than two months have elapsed and there are now 113 inmates. Since the work began more than 150 lepers have found shelter in this place. Of these one third have been women and two thirds men.

The work was begun with the prayer—in which all Christian people have been asked, and still are asked, to join—that every leper who shall ever come to the Asylum may become a true child of God. With a few exceptions, in the case of those whose stay in the Asylum was measured by days, all except the very newest comers have become Christians. The genuineness of their faith is evidenced by their cheerful faces, their changed lives, their constancy in attending worship every day of the year and their gifts to the Lord's work.

From the time of the rich young ruler of the Gospels to the leper of the present day one of the tests of real discipleship has ever been the willingness to "let go" the things of this world for the Master's sake. These leper people receive about forty cents per week to buy their rice, fish, salt, pepper and other articles of food. Out of this scant allowance they make a weekly gift to their Lord. On three occasions during the past year these lepers—who on June 22 were organized into the first leper church of Siam, with 100 members—have made gifts of money to further the Kingdom. The first gift was $6 to be used in evangelistic work in Chiengmai plain. As a result of this work, ten families, about forty persons, became Christians, to the great joy of the lepers. The second gift was over $4 which, by their request, was used in purchasing some 3000 Scripture portions which are now being distributed in the country districts by the evangelists.

MEN'S COTTAGES AND PAVILION.

The third gift of $9 has just come to hand with the request that it be sent to help alleviate the sufferings of their fellow lepers in some other land. We ask all who have given and prayed for this work to rejoice with us that "to the poor the gospel is preached" and that darkened, hopeless lives are being brightened into lives of joyful fruit bearing.

As building funds are urgently needed, friends of the work are invited to contribute in either large or small amounts. A permanent brick cottage, to accommodate twenty leper men or women, can be built and equipped for $2000, and $100 will provide a bed in such a cottage. Smaller amounts will give corresponding help of a permanent nature.

EDITORIAL.

A New York evening paper recently contained a cartoon graphically giving a timely warning. It depicted a young and healthful girl, "Innocence," beset by sinister forms insistently inviting her attention to all kinds of evil and suggestive literature. The girl was, apparently, unconscious of their presence, or at least unheedful of their appeals. Her safeguard lay in her innocence, for a tennis racket in her hand implied a natural interest in a safer and more healthful preference.

But the cartoonist expressed a fact of which many are deeply conscious, namely, that innocence and modesty are youth's greatest safeguard. A knowledge of evil is not the protection that many would have us believe, and the extremes to which reformers are going in the advocacy of wide and indiscriminate dissemination of information upon so-called **sex hygiene** is beset with the gravest peril. Saint Paul realized this and, writing to a church in the midst of a thoroughly corrupt society, commanded them to occupy their thought with "whatsoever things" were "pure, ... lovely, . . . and of good report," and elsewhere defined the wisdom that was from above as being "first pure."

The soundness of the Apostle's advice is being recognized by many today. To familiarize boys and girls with evil is far from the deterrent many imagine it to be. One of the saddest consequences resulting from this wide discussion of the subject has been the breaking down of nature's safeguard in the innocence and inherent modesty of youth. Subjects are discussed openly in mixed society today that would not have been tolerated a few years ago. And already this familiarity with evil has resulted in conditions which seem incredible. In a certain high school, noted for its progressive spirit and enviable scholastic attainment, in one year thirty-eight girls were led astray, and this in face of all the *enlightenment* they had received. In a recent issue of a journal of highest medical authority a physician describes the immoral conditions discovered in a certain elementary school among a group of children, whose parents, imbued with the new views of early instruction in sex hygiene, had enlightened (?) them on the subject.

The time has come when we may well consider whether innocence and modesty are not better guardians of youth than all this enlightenment, and whether ignorance, so much despised by some reformers, is not preferable to the awakening of morbid curiosity. The expulsive power of healthful interests in recreation is a greater deterrent to evil than a familiarity with sin and a morbid brooding over uncleanness.

After writing these paragraphs there was placed in our hands a clipping from the editorial columns of the *New York Times,* which we quote in part:

> Lectures in the schools cannot take the place of home training in this matter. The neglect of duty in regard to the moral and hygienic training of children is one of the disheartening phenomena of American civilization. The blame does not wholly rest with the present generation or its immediate predecessors; false modesty, inexcusable reticence in regard to physical matters, distinguished our forefathers. But in the old days there was strict religious training to offset the ignorance and indifference in homes.
>
> No worse plan could be devised, however, to set the rising generation on the right path than to make the facts of sex hygiene subjects of common talk among schoolboys and schoolgirls. The recent widely published revelations touching the traffic in vice have already had a demoralizing effect which helps to counteract any good results accomplished. Officious meddlers of both sexes have continued to get a great deal of self-advertisement as moral leaders. The barriers of polite reticence have been broken down and old-fashioned folks, whose early education was not defective, are frequently shocked by the turns of dinner table conversation. A sort of publicity has been given to evil subjects and inherited disease, which, while it assuredly lowers the tone of social intercourse, quite as surely will not tend to improve morals or the public health. Society at large needs a new Chrysostom to correct its latest vagaries.

SOME BOOKS OF 1913.

Rev. John A. Hutton, M. A.

During the year, there has not come under my notice any one book having the eminence amongst its fellows, say, of Bergson's "Creative Evolution." I do not say that there has not been such a book. I only say that I have not noticed it, and that it has not made such a stir in the world. I recall, however, one of Charles Lamb's sagacious observations, namely, that we may come to a truer estimate of the spirit of our day by noting, not the books which are being written, but the books which are being read. And although, in the long run, it may be that it is the great books which go to form the spirit of the people, that only happens when the principles of those great books have found their way into less pretentious and less exclusive literature,—into the essay or the newspaper article or the work of fiction.

The influence of the eminent books, as compared with the more obscure but more widely circulated, is like the influence of heavy artillery as compared with that of rifle fire. In warfare the function of the great artillery is to demoralize the enemy, rather than to decimate him. The roar and whir of ponderous ordnance affect the nerve of the common soldier, but the actual execution is done by the man behind the rifle, and he is usually hidden.

It would be a hard and invidious thing to say which book or books throughout the year, in the region of religious speculation, were most worthy of general attention. It is not difficult, however, to name one or two books which have received an amount of consideration that is significant.

I mention in the first place that very remarkable book by one who became known in person to the Northfield Conference of this year—I mean Mr. Dan Crawford. "Thinking Black" is from every point of view the most unusual and influential book of its kind that I have ever read. Like every man who has done things,—who has used his very hands, who has tired his body, who has risked his life,—Mr. Crawford writes with style. There are passages which the most deliberate Kipling or Stevenson would have envied. It has the directness and simplicity of "Robinson Crusoe," and, like "Robinson Crusoe," "Thinking Black" transports us into a world of its own.

It is not my purpose just now to say what will be, or what ought to be, the influence of such a book on missionary methods and the like. I am concerned rather with it as a contribution to the religious interpretation of our life. Mr. Crawford has discovered to us the greatness of the Bantu people. Indeed, again and again, as one reads his account of their wonderful insight, of the natural poetry and exaltation of their minds, one feels that there is need for us Western peoples being baptized anew into something of their spirit. I think Mr. Crawford himself would not dissent from the position that one great reason why we should evangelize the people amongst whom he labors is that they, in turn, might discover for us the supernatural greatness of our Lord.

I had the pleasure of spending many an interesting hour with Mr. Crawford this summer and I have only to say that he has a whole library of books fermenting in his soul. I should like to see a book from his hand on the Christianity of the Western World,—a book written with the same candor, with the same want of qualification. Mr. Crawford has, for twenty-three years, been almost alone with his soul, with Nature, and with God; and during these years, whilst we at home have been doing our best, doubtless we have been drifting, compromising, cooling.

It is a far cry from "Thinking Black" to "The Inside of the Cup." It is like coming out of the starlight into the narrow excitements of a city. Mr. Churchill's book has had a very wide circulation, and, on the whole, the serious consideration of its positions

and conclusions can do almost nothing but good. As a work of the imagination I should say it is very much inferior to the author's earlier volumes. In fact, just as a minister always writes beneath his own level when he braces himself up to preach a special sermon, so a writer whose field is the imagination falls beneath himself when he "writes with a purpose." As an essay, as a manly castigation of the hypocrisies and insincerities which will always threaten institutions, Mr. Churchill has written something which religious people would do well to attend to. He has not spoken more fiercely against insincerity or double-mindedness than do the Gospels and Epistles, and it may be necessary for our generation to be rebuked in contemporary speech. The evolution of his hero is by no means an inevitable one; nor, should I say, does it describe what has happened in the souls of sensitive ministers during the last thirty years. What I mean is: there is a kind of assumption in Mr. Churchill's book that a necessary incompatibility subsists between convinced loyalty to the dogmas of the Church on the one hand, and intellectual sincerity or devotion to the public well-being on the other hand; that a man whose social sympathies have become awakened, there and then begins to slacken in his devotion to catholic belief. It is too big a question to go into. I only wish to say that that is not how these things in this region, in my view, do happen. At this moment, though here one can only say what one knows, the best service to humanity is being done, not by men or by societies of men who have abandoned these great apprehensions of God and man which we have in the confessions of the Church, but by men and by societies of men who may even err on the other side.

Far be it from me, however, in days like these, when we should welcome the word of every earnest man, to disparage the influence of such a book as "The Inside of the Cup." Mr. Hodder, with his innocence and his general incompetence, may raise the question in our mind as to where he studied theology and what he was doing with his eyes in the earlier days of his life and ministry; but we are entirely with Mr. Churchill in his denunciation of men of the type of Eldon Parr. Those who attended the Northfield Conference this year heard more than one passionate protest against what we called "the bulkhead principle of life." My own experience to-day is that we are not in such great danger from the Eldon Parr type of Pharisee. That type of man may not yet be quite out of the Church, but there is no doubt that he is going. He is beginning himself to feel that the contradiction is too obvious between his habits and the faith of his Church. Our danger to-day is with another kind of Pharisee whom I shall not describe but shall leave it to the poetess Alice Meynell to bring before our minds.

In "The Newer Vainglory" Mrs. Meynell writes:

> "Two men went up to pray; and one gave thanks,
> Not with himself,—aloud,
> With proclamation, calling on the ranks
> Of an attentive crowd.
>
> "'Thank God I clap not my own humble breast,
> But other ruffians' backs,
> Imputing crime—such is my tolerant haste—
> To any man that lacks.
>
> "'For I am tolerant, generous, keep no rules,
> And the age honors me.
> Thank God I am not as these rigid fools,
> Even as this Pharisee.'"

The introduction of the name of that beautiful writer brings me to the last book which I shall allude to as occupying a notable place in the books of the year. Messrs. Burns & Oates published in May the complete works of Francis Thompson in three volumes. Two of these contain his verse and the third his prose, and these books I very heartily recommend to readers who have the aptitude for such literature.

The Right Honorable James Bryce —at least there is a story to this effect —arriving at one time as British Am-

bassador to America, was interviewed at the landing stage. He was asked by the reporter to say in a word what he considered to be the great necessity or the great lack in American life. To which the statesman is alleged to have replied: "Poets." In saying this—if he did say it—Mr. Bryce was bringing no invidious charge against the American spirit; he was simply confessing a great absence from the mind of the highly civilized peoples of to-day.

Francis Thompson is a believer, and though that may be accounted an offense by those who seem to hold that only negation is a sign of liberty, he will be welcomed by those others, an increasing number amongst the thoughtful, who see quite clearly that something must be taken for granted, and who are beginning to wonder whether after all that something may not be God.

I began with one observation of Charles Lamb. I close with another. "When a new book is published," said he, "I always read an old one." If there be a dearth in these immediate days of really great literature, if we can no longer hear the rumbling of the immense artillery of the soul, may not that be an instruction from the Disposer of all life and of all thought that we return to those great messages enshrined in our literature that have stood the test of time? It was God's guidance to the children of Israel as they set out towards their destiny, that when the cloud rested upon the tabernacle, then the children of Israel should keep the charge of the Lord and journey not.

We have already had our great things from God in literature, and of these great things every wise man will know which best suit and fortify his soul. For myself, in a day of drought I can read the "Essays of Elia," and Stevenson's "Aes Triplex," and James's "Will to Believe," and Browning's "Death in the Desert"; and as I muse and muse the fire begins to burn and my heart becomes open and hospitable, and ready again for the next high guest.

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

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Publication Offices:

Brattleboro, Vt. East Northfield, Mass.

Subscription:

$1.00 a Year; Single Copy, 10 Cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Our Book Table.

Abraham Lincoln the Christian. By William J. Johnson. Eaton & Mains, New York. Illustrated. Cloth. 228 pages. $1 net.

Many readers will welcome this book, setting forth, as it does, an accumulation of evidence in proof of Lincoln's Christian faith and practice. The evidence consists of his own words and letters, the correspondence of his friends, and the testimony of both relatives and friends. In view of so much evidence it is quite impossible for the agnostic and infidel longer to claim Lincoln as belonging to their ranks.—*F. L. D.*

Across the Dead Line of Amusements. By Henry W. Stough, D. D. F. H. Revell Co., New York. Cloth. 148 pages. 75 cents net.

This book deals with the theater, cards and dancing, and is a powerful setting forth of the danger that lurks in these amusements, not only for the spiritual life of the Christian, but also for the one who would maintain a standard of decent morality. The author is a well-known evangelist, and the book is the outcome of his own observation, the confessions of those who have confided in him and the testimony of those who have written from inside knowledge of the subjects. The arguments are the familiar ones, only put with fresh power. Those who advocate these

amusements will doubtless be able to give Doctor Stough some answer; but until one has answered him, to his own satisfaction at least, he must feel terribly self-condemned for indulging in them after coming into the knowledge this book imparts.—*N. F. S.*

Alcohol and the Human Body. By Sir Victor Horsley, F. R. S., F. R. C. S., M. B., B. S. Lond., Hon. M. D. Halle, and Mary D. Sturge, M. D. Lond. Macmillan & Co., Ltd., London. Illustrated. Cloth. 290 pages. 1/- net.

Forty years ago the temperance battle was waged chiefly by platform lecturers who painted in graphic colors the woes of the drunkard and his family; or by zealous women who went to the saloon and besought the liquor dealer to desist from his traffic. The fight has shifted somewhat in these days, and this book is a good illustration of the newer method. It is a careful, dispassionate work by eminent scientists on alcohol as a powerful and deadly drug, and its effect upon the tissues and organs of the human body. It is a text-book, an authority beyond dispute. Too difficult for immature minds, it is quite within the understanding of the lay reader, and at the same time a book to command the respect of the physician and investigator. It is exhaustive, elaborately descriptive, well illustrated. Already it has swiftly gone through four editions, and ought to be in the library of every temperance advocate.—*N. F. S.*

Ann of Ava. By Ethel Daniels Hubbard. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 245 pages. 50 cents net.

This book is a capital illustration of the romance of missions. "Ann of Ava" is, of course, Ann Hasseltine Judson, and her story is here retold in commemoration of the one hundredth anniversary of the founding of the Christian Church of Burma. On September 19, 1813, in the mission house at Rangoon, Adoniram Judson and his wife partook together of the sacrament of the Lord's Supper. To-day the Church of Christ in Burma numbers 65,000 members and has over 900 church organizations.

From the day the story opens, with Nancy Hasseltine, a spirited, beautiful New England schoolgirl, to the day her self-sacrificing life ends in the new British settlement of Amherst, in the heart of the jungle, the interest of the reader is not once permitted to flag—indeed, as chapter after chapter unfolds fresh instances of the marvelous courage and endurance of "the heroine of Ava" it becomes almost impossible to put the book down until finished. "Ann of Ava" is a notable addition to the missionary literature of the year.—*A. M. V.*

Anthony Comstock, Fighter. By Charles Gallaudet Trumbull. F. H. Revell Co., New York. Frontispiece. Cloth. 240 pages. $1.25 net.

This is the life story of a hero, who, moved by the Spirit of Christ, has spent a lifetime in trying to make this world a cleaner, purer, safer place for little children to grow to manhood and womanhood in. Few men have been more maligned than Anthony Comstock. The evils against which, in young manhood, he set himself to fight were powerfully intrenched in the lust and greed of men and the might of great wealth. No instrument was too mean to be used against him by these interests, and only a man of indomitable courage and perseverance could have persisted in the battle. Every page of this book is thrillingly interesting. The boys and girls of our land should read this story of the man who has lived for them.—*N. F. S.*

Attractive Way (The). By Wilfred T. Grenfell, M. D. Pilgrim Press, Boston. Frontispiece. Board. 59 pages. 50 cents net.

The title of this book fits it admirably. Doctor Grenfell, in his straightforward, virile, interesting manner, using his experiences among the fisher folk for illustrations, sets forth the Christian life as one of practical, self-sacrificing service—following the Christ Who came "not to be ministered unto, but to minister." Such a life is declared to be supremely attractive and calculated, when presented to men as the Christian way, to lead them to embrace it for themselves. Doctor Grenfell has some good-humored criticism of those who are afraid of new things, those who think that a sound theology is Christianity, and those who keep their religion in a "cubby-hole" away from their everyday living. Such a book from such a man is stimulating. One could wish that he had made just a little more clear the fact that the attractive life he describes has its root in a vital faith in the Christ of the Cross and the Resurrecion.—*N. F. S.*

Bible and Temperance, or Christ on Trial (The). By Earle William Gage. Glad Tidings Pub. Co., Chicago. Frontispiece. Paper. 32 pages.

In this pamphlet the unwarranted character of the assumption that when Jesus made wine for the wedding feast at Cana it must have been of an intoxicating nature is fully exposed. Those who think that they have in the Saviour of mankind the cloak of a Divine example and in the Bible the encouragement of Scripture precept and usage for their winebibbing, will find how very little support there really is in either of them for their self-pleasing contention—not enough to enable them to get even one toe of one foot upon it.—*G. D.*

Bible Study Union Lessons (The). Chas. Scribner's Sons, New York. Paper. 12 cents net each.

Modern Church (The). By Rev. Philip A. Nordell, D. D. 88 pages.

Young People's Problems as Interpreted by Jesus. By William Byron Forbush. 81 pages.

These are two new parts of the "Completely Graded Series of the Bible Study Union (Blakeslee) Lessons for Sunday Schools." The idea of the series is indicated somewhat clearly in a paragraph in "The Modern Church," in which the author refers with disapproval to that view of the Sunday school which leads one to think of it as, and even sometimes call it, "The Bible School." The study of the Bible is believed to be only one of the purposes of the Sunday school. This view, of course, opens the way for a great variety of subjects, and among them those considered in the course before us.

"The Modern Church"—the First Quarter's work in the Senior Grade—studies "The Everyday Life of a Modern Church." One half of it deals with the Sunday school, the remainder with the Church—its ministry, prayer meetings, getting people to attend and its growth in membership.

"Young People's Problems" treats of the meaning of discipleship and church membership, one's calling, getting ready for life, etc. Both are practical and worth careful study. They are frankly prepared from the point of view of the modern liberal scholarship and contain nothing to offend anyone who believes in morality and the service of his kind.—*N. F. S.*

Book of Revelation (The). By Rev. D. Wesley Myland. Evangel Publishing House, Chicago. Cloth. 255 pages. $1.

The frequent issue of volumes of comment and explanation on "The Revelation" is one of the signs of the times. Much real light is being shed on the arcana of this portion of the Scriptures.

The author of this book is, of course, a premillennarian, but claims to belong to a new and advancing school of interpreters which he calls "The Harmonist." His work is of a mediating and irenic character. In all the other three schools of interpretation—"The Futurist," "The Presentist" or Historical, and "The Præterist"—he sees valid truth and aims to combine their teachings in a harmonius whole. His mediating principle is this: "Prophecy has in the course of the ages more than one fulfilment."

Its application is sometimes vague, general and symbolic in its nature, and then again specific, direct and individual. Usually it begins with the former and culminates with the latter. Under this school of interpretation it is interesting to note that the events of the longer part of the book (ch. iv. to xix.) transpire in a remarkably brief space of time compared with what precedes it and especially with what follows: viz., the Millennial Reign, the Restoration and the Glorious Consummation.

It is also interesting to note that the author radically differs from Dr. Charles L. Blanchard ("Light on the Last Days") as to the interpretation of the "four living creatures." The latter regards them as being symbolic of the activities of nature renewed and revitalized, when nature shall also, as Paul teaches, ultimately experience Christ's redeeming and regenerating grace and power. This author regards them as referring to the four representative men of the four great dispensations: Antediluvian, Enoch; Levitical, Moses; Prophetic, Elijah; the Gospel, John the Revelator. It is essential to his view that Moses and John should likewise have been translated, a position which he essays to maintain. The reader must be referred to the book itself for much other instructive and inspiring detail. The author writes with the confidence of a painstaking, prayerful and long pondering on the deep things of God. There is a personal hortatory note throughout that indicates him as also a preacher of persuasive power.—*G. D.*

Broader Vision (The). By Richard Sill Holmes. Westminster Press, Philadelphia. Frontispiece. Cloth. 232 pages. $1.

The broader vision here spoken of is not a Low Church type of theological dogma; nor is it that false liberalism which has cast off the restraints of the finer and higher moral and ethical institutions and principles. Here it is that ever growing wisdom of insight and of foresight which comes from feeding upon the oracles of truth in faith and by means of prayer. Such is the broader vision of Richard Sill Holmes, and, along with it, he has the faculty of giving expression to it in a style and measure at once pleasing and powerful.

This volume is an impressive monument that a devoted daughter has constructed out of the abundant materials of her father's ability and achievements, extant in the *Continent* and other publications. As his literary executor she has put into permanent form many a gem that once glowed on the transient page. In one part of the volume are sermonettes, not the desiccated ashes of prosy discussions on morals and manners, but the quintessence of wisdom that has come from the distilling fires of life and experience. In another division are lyrics and sonnets of a high order. In a third are Sparks from the Anvil, which reveal a mighty Vulcan forging thunderbolts of thought and flashing arrows of wit for the armory of the Jove of the Empire of Truth.

This volume is worthy of a place in any library, not only for its wholesomeness of sentiment, but also because it contains so many models of felicity in giving expression to it. Its contents are prefaced by an interesting biographical sketch. —*G. D.*

Catch-My-Pal. By Rev. R. J. Patterson, LL. B. Geo. H. Doran Co., New York. Cloth. 192 pages. $1 net.

"Catch-My-Pal" is such a unique and suggestive title that for one knowing its particular reference, it almost reviews, of itself, the book to which it belongs. The author is a second Irish edition of Father Mathew revised. The special significance of this book for temperance reformers on this side of the Atlantic lies in the fact that while we boast of a territory comprising nearly one half of our population under some form of legislative prohibition, still the statistics for the last

ROBERT J. PATTERSON,
By courtesy of the *Congregationalist.*

fiscal year reveal a marked increase in the consumption of nearly all kinds of intoxicating beverages; but here is a man and a method who, without the aid of any legislation whatever, has closed gin mills and public dramshops by the hundreds, and has actually saved drunkards by the thousands from their peculiar curse. To those who are able to read between the lines and at the same time discern the signs of the times this book is an eye-opener as to what constitute the most effective principles and methods of true temperance reform.

As to the author, this book reveals how a really consecrated soul not only finds, but ofttimes makes, his own mission for himself. As to its contents, the book is marked for the emphasis it puts upon the value of the magnetism of personality as a cosmic force in the world of morals and social reform. It also gives to the religious factor, sanely, simply and practically applied, its true rank and importance in all genuine temperance reform. Proceeding on these two fundamental principles as a basis, the author sets forth at length the method by which he has achieved his extensive successes and how he has been able thereby to conserve and apply a force that other reformers have overlooked almost entirely. His slogan of victory is this: "Let those who have made the problem solve it."

The "Catch-My-Pal" method despairs of none and goes first for the biggest drunkards. It pursues the Christlike principle of get the individual, and get those lowest in the scale first of all, and then make them solicitous of and for others in like dire need as themselves. It rebukes the worldly wise policy of most modern temperance reformers, who say: "Let the hardened drinkers perish in their excesses, but save the rising generation by the ten-foot pole method of legislation." The author under the blessing of Almighty God has been the propagator of a movement that bids fair to make him the peer and the rival of Peter the Hermit: the peer, for his enterprise is already in four short years sweeping like wildfire over the whole continent of Europe; the rival, because it challenges the Church of Jesus Christ to a crusade far more beneficent in its character and far more profitable to the welfare of His Kingdom than the recovery of His sepulcher out of the hands of the infidels could ever be.—*G. D.*

Christian Science So-Called: An Exposition and an Estimate. By Henry C. Sheldon. Eaton & Mains, New York. Cloth. 102 pages. 50 cents net.

In this little volume the rapier-like thrusts of the pen of Professor Sheldon reduce to rags and tatters the crazy-quilt system of the founder of Christian Science. In a keen, though entirely just, analysis of it he points out how her bizarre metaphysics, besides some minor vagaries, squints now toward Ideal Pantheism and again toward Persian Dualism. He calls special attention to the patent incongruity there is between her intellectual calibre and moral fiber and what should be expected along these lines in one who claims to be the medium of Divine revelation. He exposes her many glaring inconsistencies and contradictions on fundamental matters. He reveals her popish arrogance and jealous ambition for exclusive domination of the minds and wills of her followers. He convicts her of a successful attempt to make gain out of a pretended godliness. He shows how her boasted system of Divine Healing under the stress of an actual test has dwindled into a mere mental therapeutics of a purely natural kind, such as all regular medical practitioners know and many of them put into practice.

Glancing briefly at the effect which her peculiar tenets on sin and matter and human personality must have on the young who have been trained exclusively in her cult as a religion, he places after such inquiry a most grave and significant interrogation point. He plainly intimates that the inevitable consequence of such teaching must be moral chaos and darkness, issuing in moral corruption of the most debasing character.

After reading this plain, candid, concise criticism and appraisal of Christian Science one fully realizes the justness of the statement that to embrace it is to commit mental hara-kari. Still the aptness of the phrase may also be questioned, for it is difficult to understand how any one who can sincerely espouse this shallow cult really has very much of a mind to experience assassination.—*G. D.*

Church in the Wilds (A). By W. Barbrooke Grubb. E. P. Dutton & Co., New York. Map. Illustrated. Cloth. 287 pages. $1.50 net.

Mr. Grubb, of the C. M. S., is one of the pioneer missionaries of the Chaco Indians of Paraguay, a small people as regards numbers, being variously estimated at between 30,000 and 35,000, distributed in Argentina, Bolivia and Paraguay, some 2000 living in the territory claimed by the last.

The story Mr. Grubb has to tell is full of interest. It was not until some ten years after the founding of the Mission that, in 1898, a church was organized—two young men being the first-fruits. Those ten years, however, were filled to the full with preliminary work of all kinds—work which, when once the start was made in the formation of a church, proved its depth and reality by the steady advance made in all directions. "The influence of the Mission spread far and wide, subduing to a great extent the harsher forms of heathenism, modifying customs, changing the whole tone of the people—in fact, producing a moral and social revolution."

The development of the work of the Mission along all lines—Christian, social, educational, medical, industrial, commercial—is remarkable, especially in view of the fact that the Chaco people had always been looked upon as hopeless savages, doomed to extinction. That the Indians of Paraguay are being, not only civilized, but Christianized, is influencing, directly and indirectly, those found in both Bolivia and Argentina—indeed, a Mission amongst the latter has for three years been an established fact. It is hoped that later, when missions are instituted among the other Chaco tribes, the work may be united into one common whole.

Stories of missionary work have a peculiar charm for those who are looking forward with eager longing to the time when "the earth shall be filled with the knowledge of the glory of the LORD," and this account of the establishment of the South American Mission among the hitherto savage natives of the Paraguayan Chaco gives cause for joy and thanksgiving.—*A. M. V.*

Coming to the Communion. By Charles R. Erdman. Presbyterian Board of Publication, Philadelphia. Paper. 79 pages. 10 cents.

Whatever comes from the pen of Doctor Erdman rings true to the "faith . . . . once delivered unto the saints." Likewise whatever he writes of a practical nature is equally marked by sanity and usefulness.

The author does not build the fences too high, yet he gives all the essential requirements to coming into fellowship with Christ through the medium of the visible Church and also removes many of the objections and difficulties that confront those who are contemplating such a step, and he does it with simplicity of style and felicity of statement.

One feature of this manual worthy of special note is the emphasis it puts upon service as being involved in coming to the Communion, and further that it is Christian service in the home and in the community that should take precedence over that pertaining to the Church itself. This is as it should be, for it brings out clearly the truth that the Church is not an end, but a means. It exists not for itself, but for humanity.

Barring one chapter devoted to the government peculiar to Presbyterian churches, this work is truly catholic in scope and nature, and while designed primarily to prepare new disciples for entering the Church as members for the first time, it will be found of no little advantage to any who would fit themselves to sit at the Lord's Table intelligently and with true spiritual profit. —*G. D.*

Evolution of Christianity By F. G. Smith. Gospel Trumpet Co., Anderson, Ind. Cloth. 356 pages. $1.

The term evolution as here applied is used in a strict and limited sense. The author does not so much as even intimate whether he accepts a material evolution or not. However, he uses that term to describe how the Christian religion perfectly coördinates itself to man's religious nature and needs. The task he sets before himself is that

of showing the necessity for a Divine Revelation to meet that need. Having done that quite conclusively, he next shows that to be of real value such a Revelation must crystallize itself in a written form and record. From this standpoint he then goes on to deal with the phenomena that have resulted from the giving of such a Revelation which has been made in a progressive manner. Although he gives only the barest outlines of a history of Christianity there is just enough of it to enable the author to set forth the genius and philosophy of Christianity as seen both in its noble developments and in its perversions. Herein lies the great value of this work.

The philosophic insight of the author is keen and accurate, while at the same time being thoroughly sound and Scriptural. Owing to this there is also many an interesting sidelight on these pages. To mention a single instance, there is his reference to Kant's category—that we can affirm causation only in reference to the existing order of things.

His preliminary discussion of man's moral and mental nature is especially fine and discriminating. He postulates five fundamental and primitive intuitions, that of self, of not self, of causation, of a sense of right and wrong, and of faith, i.e., an innate disposition to reverence the higher powers. Conscience is not a discerning faculty, but a moral sensibility operating in conformity to religious beliefs. These last, in turn, are subject to the law of reason. Hence the necessity, in view of the havoc wrought by evil upon human nature, of a special Divine Revelation which the author demonstrates by argument and from history we have in the Holy Scriptures.

This book reveals careful thought and a wide acquaintance with the literature of the subject. The author makes free and frequent quotation from other writers as well as from the Bible. Toward the close he turns prophet and gives an outline of the future evolution of Christianity until it is fully realized in the Perfect State. Concise as this outline is it is sufficient to indicate a treatise of a highly informing and a most satisfactory character.—*G. D.*

Fundamental Christian Faith (The). By Charles Augustus Briggs, D. D., D. Litt. Chas. Scribner's Sons, New York. Cloth. 332 pages. $1.50 net.

In this book Doctor Briggs has given an account of the Apostles' and the Nicene creeds in the light of historical criticism and the scientific interpretation of the Scriptures on which they are based. The work has been most carefully done, the work of a scholar for scholars.

One is much interested in the fact that the author who so few years ago was ousted from one church because of his alleged heresy should utter, as his last book published before his death, this which defends, and treats as vitally important, the very phraseology of the ancient creeds that are popularly regarded as no longer of any serious importance.

It needs not that a reviewer should tell of Doctor Briggs' scholarship and style of presentation. Sufficient to say that in the case of each creed he gives a historical introduction to it and then proceeds to examine it phrase by phrase. The work is rich in quotations from the Apostolic Fathers and gives abundant evidence of most conscientious preparation.—*J. M. S.*

Genius of the Pilgrim (The). By George A. Gordon. Pilgrim Press, Boston. Paper. 31 pages. 25 cents net.

A study of the dominant traits in the character of the Pilgrims, which, taken together, may be called their "genius." Doctor Gordon writes as an admirer of that genius and insists that it must continue to prevail in the world of to-day.—*N. F. S.*

Gist of the Lesson (The). 1914. By R. A. Torrey. F. H. Revell Co., New York. Leatherette. 154 pages. 25 cents net.

This vest pocket exposition of the International Lessons for 1914 follows the lines made familiar during past years. The lesson text is printed in full and so emphasized as to indicate at once its principal teaching points. The two pages of exposition are concise, suggestive, practical, and with a quality in them that challenges attention and provokes thought. A valuable help in applying the teachings of the lesson, in the teacher's own life and those of his scholars.—*N. F. S.*

How Europe was Won for Christianity. By M. Wilma Stubbs. F. H. Revell Co., New York. Illustrated. Cloth. 309 pages. $1.50 net.

On first glancing through this book and noticing that it ranges from the Apostle Paul to William Carey, and deals with the New World as well as the Old, one is inclined to question the applicability of its title—a large part of the ground covered in this volume lying beyond the confines of what the map calls the European continent. One soon realizes, however, that the name was not chosen without reason: "Europe was not truly won for Christianity until she was awakened to 'the marching orders' of her Commander. In other words, Europe evangelized must mean Europe evangelizing." Being blessed, thou shalt bless, comes ringing down the centuries clear as when first uttered by God Himself—full of promise, full of warning.

In the former part of this book, covering approximately the first eleven centuries, are told in well-chosen words the life stories of many of the earlier heralds of the Cross, beginning with the landing of Saint Paul at Neapolis, and ending with the martyrdom of Gottschalk at Lenzen in 1066. Part II. brings the story of missionary activity to the end of the seventeenth century and tells of other pioneers, of those who carried the Good Tidings to lands beyond the sea. It takes up, too, the rise of the Franciscan and Jesuit brotherhoods and graphically describes the origin of Moravian missions.

The production of a book of this character has necessitated wide reading and careful condensation. The author is to be congratulated upon the successful accomplishment of her aim, as well as upon the choice of illustrations. The book, as a whole, is exceptional.—*A. M. V.*

Idealist at Large (An). By W. Dunlop Robinson. Pilgrim Press, Boston. Board. 48 pages. 50 cents net.

Is the idealism of the Sermon on the Mount a practical philosophy for this present world, seven days in the week, for all sorts and conditions of men? And more: Is this idealism the only theory of life that will "work" in such a life as this? These are the questions discussed in this brief essay. It is at once a true, beautiful and strong bit of literature.—*N. F. S.*

Immigrant: An Asset and a Liability (The). By Frederic J. Haskin. F. H. Revell Co., New York. Illustrated. Cloth. 251 pages. $1.25 net.

This is a volume on that vital matter of immigration that is quite unique in its way. The author does not profess to speak from the limited range of individual experience or of personal investigation. He essays a broader task, one more valuable and far-reaching in its results: that of interpret-

ing for the common mind and the average intelligence the findings of the Immigration Commission created by our American Congress in the year 1907. The results of their labors, extending over two years, have been preserved in twenty-four large volumes. Here, in one volume, Mr. Haskin gives us the cream of these records. His work shows painstaking and discriminating effort to select the most salient facts and to derive from them the essentially important generalizations.

The title of the book speaks for itself as to the author's own conclusions upon the premises laid down. How and why the immigrant is at once an "asset" and a "liability" is here set forth; also, what is much more to the purpose, how he may become more of the former and less of the latter.—*G. D.*

Immigrant Forces: Factors in the New Democracy. By William P. Shriver. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 277 pages. 50 cents.

This volume has been prepared with exact and minute care for the Forward Mission Study Courses. The author gives a rapid and comprehensive sketch of a vast and intricate subject: that of the forces at play in immigration and their relation to our present and future welfare. He traces the elements of the problems that their operation involves to their sources in Eastern lands and especially in Southwestern Europe. In so doing he incidentally throws an instructive sidelight on the recent deplorable events in that region. The diversity of race, religion, interests, ambitions and ideals there existent is being transferred rapidly to our own shores. Our peril lies in the possibility of their producing like tragic results here. How to cope with the mighty task and effectively meet the demands of the occasion form a large part of his discussion. How the problems involved are complicated by a radical change of environment and intensified by exploitation and other like evils are also brought out in all their sinister significance.

As to their solution. Assimilation is the principle, fusion the watchword, and getting together the process, by which a new and nobler democracy must be brought forth in God's great modern crucible of humanity, this United States of America. True religion has a very large part to play in the solution of these problems. The Church of Jesus Christ must resolutely and sedulously forswear a pseudo gospel of exclusiveness, eschew its tendency to caste, and more fully and earnestly exemplify the Christ-taught Gospel of a real and genuine brotherhood. The key to the whole baffling situation is to find the modern answer to the old question: "And who is my neighbor?" With all its wise philosophy there is more of fact than philosophizing upon facts in the author's discussion. These facts he amplifies, classifies and buttresses by several appendices, all of which help to make this work one of more than ordinary value and moment in handling the important matters dealt with in it.—*G. D.*

Immortality Established Through Science. By John O. Yeiser. National Magazine Association, Omaha, Neb. Illustrated. Paper. 128 pages. $1.

This is a paper-covered pamphlet of 128 pages, size of page, including margin, 4½ inches by 6 inches, for which the author asks the modest sum of $1 postpaid. He thinks he has proven to a demonstration the immortality of the soul through science. The book is very cheap for the price if his argument be valid. Still, he does not feel altogether certain in his own mind and asks for criticism, friendly or otherwise. His discussion of so profound a subject is as interesting as it is novel. He is a confirmed evolutionist and displays for a practicing attorney at law an amazing acquaintance with that intricate subject. More scientifically even than Drummond he traces out the parallel between bodily development and soul development as entities. As to soul propagation he is a traducianist. While he has not reached the point where in regard to personal and individual immortality faith is lost in sight, even when one regards faith as an intuition of a future existence, he brings us to some thin places in the veil between time and eternity. While the materialist, doubtless, would not be convinced, still the author puts a firmer hope into the mind and heart that are unbiased and candidly looking for light on so vital and essential a subject. To those interested in the nature, origin and destiny of the human spirit this treatise is well worth a careful reading.—*G. D.*

Is the Devil a Myth? By C. F. Wimberly. F. H. Revell Co., New York. Cloth. 160 pages. 75 cents net.

Painting the devil black is a thing frowned down upon in this dilettante age. The traditional horns and hoofs and forked tail have been relegated by it to the same category as the centaurs. A superficial self-conceit of learning has been actively at work disseminating the idea that our conceptions of his Satanic Majesty have been derived mainly from Dante and Milton.

That subtle, sublimating tendency of the times, manifesting itself in its cavalier dealing with the problems connected with sin and evil, this author combats with a force, a freshness of treatment and an originality that make his book a unique one in this particular field of investigation.

The most vital and fundamental set of heresies extant to-day are those revolving about the questions of the origin, nature, manifestation and propagation of moral and physical evil; for, in the last analysis, these two are so mutually interwoven as to clearly indicate a common ultimate origin. Striking at the false principle that there can be any moral good or evil apart from Personality, the author delivers a blow as telling as it is timely against every one of these. Diabolus is no myth to him.

The cuttlefish philosophy which the Father of Lies has injected into the thought of the age concerning his own being is thoroughly dissipated under the radical treatment which it receives in the author's searching discussion. In his own graphic way he restores the salient features of that one ancient original archevil personality as it has been portrayed by the Spirit of Truth Himself. The outlines of the picture as he has retouched them are startling, but none too livid. The archdeceiver of mankind stands before the eye of the imagination a most vivid reality, yet no experienced mind can say it is an overdrawn caricature. No important detail of the subject has been overlooked. The author has given it an analysis as keen as it is exhaustive. He has brought to the front and illumined a strangely neglected theme in a way that makes his book quite *sui generis*.—*G. D.*

Jungle Days. By Arley Munson, M. D. D. Appleton & Co., New York. Illustrated. Cloth. 298 pages. $2.50 net.

In this book Doctor Munson tells of her five years' experiences in India. Going out, upon the completion of her medical studies, with apparently no definite plans, she soon heard of "a district of 500 square miles without a single qualified physician." To this field—in connection with the Wesleyan Mission at Medak, 60 miles from

Hyderabad—she decided to go, and it is of her work and experiences there that this book treats. Doctor Munson writes most entertainingly. Her medical tours, by bullock wagon and on horseback, far off the beaten track, her first-hand knowledge of the ravages of cholera, her "hot weather holiday" travels to various places of note, her meeting with well-known Christian workers, native and foreign, all combine to make this book one of much interest. As to the reason for Doctor Munson's work as a medical missionary terminating somewhat abruptly at the end of five years, with evidently little expectation of return, we are left in the dark.—*A. M. V.*

Legal and Historical Proof of the Resurrection of the Dead. By John F. Whitworth. Publishing House of the United Evangelical Church, Harrisburg, Pa. Cloth. 70 pages. 50 cents.

The author of this brief in support of a bodily resurrection is a layman and a lawyer. In a most refreshing manner, by the application of a few legal principles and precedents, as with a single stroke he sweeps away the cobwebs of doubt and of fine spun theory in which the industrious spiders of rationalism and higher criticism have enveloped the Scriptures and obscured their true meaning and value.

He does not waste any time or words in discussing theories and speculations in regard to a bodily resurrection. After a brief review and estimate of what Philosophy has to say on so transcendent a matter, he gives in a nutshell the legal and the historical proof for the credibility of the Bible as a whole. Then he proceeds to show how Jesus, with the sanction of fulfilled prophecy, has left us His teachings upon that subject and has reinforced them and has demonstrated the reality of the thing He taught by His own bodily Resurrection from the tomb, followed by His public Ascension into heaven.

The jury must be prejudiced indeed that does not realize the overwhelming character of the evidence there is of this fact of the literal resurrection of the human body of Jesus. In view of His character, His works and His teachings the legitimate, unavoidable inference follows that every other member of our race shall sometime undergo a like stupendous experience. The Divine logic is: "Christ the firstfruits; afterward they that are Christ's at his coming." With greater confidence even than the apostle himself we can say: "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."—*G. D.*

Letters of Father and Son During College Days. By John Douglas Adam. F. H. Revell Co., New York. Cloth. 207 pages. $1 net.

The son is just entering college. The father suggests to him that in this new sphere of life he will encounter problems in which the counsel of one who has passed that way himself may help him. It is arranged that the son shall state such problems in his letters and the father shall discuss them in his replies.

Happy is the father who has a son whose problems are on so high a plane as these, who can state them so clearly and who so readily and heartily accepts the father's solution of them! Happy indeed is the son whose father can bring to his problems so sympathetic a heart, so deep an insight, so wide a knowledge and so fine a power of expression and explanation!

The subjects considered are such as Recreation, Making Friends, Social Service, The Management of Speech, Money, The Seat of Character, etc. It will be readily seen that a book thrown into this form gives the author a chance to treat a variety of subjects in an intimate, personal way that will help not only a student, but all who read. The work is admirably done and deserves a wide reading.—*N. F. S.*

Life Efficient (The). By George A. Miller. Eaton & Mains, New York. Cloth. 248 pages. $1 net.

In a pungent, epigrammatic style, Doctor Miller sets forth the sacredness of duty and the supreme value of the privileges and prerogatives that come to us with the teeming life of this twentieth century. He has a penetrating vision for the real heart of things. His instinct for human deficiencies and all false standards is keen and accurate as his exposure of them is trenchant and unsparing. Yet with all the salt and pepper and ginger that he puts into his message, the bread which he here offers for the soul is singularly sweet and wholesome and nourishing. Stolid indeed must be the mind and heart that reads these brilliant essays without becoming stronger and better equipped for life's commonplaces as well as for its high requirements. This whole volume is a splendid dissertation on Paul's injunction: "So run that ye may obtain." To youth who are eager for the best and the highest within the compass of mortals, it cannot fail to be not only a "word in season" but one of power.— *G. D.*

Loving Father (The). By Ambrose W. Vernon. Pilgrim Press, Boston. Frontispiece. Paper. 32 pages. 25 cents net.

An essay on the parable of the Prodigal Son. The author feels that nothing this earth possesses, save the record of Passion Week, has so much power to rend the veil that lies between us and God as this parable.—*N. F. S.*

Making Good in the Local Church. By Ernest Eugene Elliott. F. H. Revell Co., New York. Board. 96 pages. 35 cents net.

The author is of the opinion that the Church is inefficient from every standpoint—that its spiritual work is unsatisfactory, that its business methods are abominable and that in the great work of soul winning it is a failure. It must be confessed that he makes out a strong case. But the book is written to show the way to efficiency in all these departments. Methods are suggested that are intended to be practical and capable of immediate adoption in any church.—*N. F. S.*

Making of Character (The). By John MacCunn, M. A., LL. D. Macmillan Co., New York. Cloth. 226 pages. $1.25 net.

This is not a hortatory dissertation as one might readily think from its title. It is a work prepared especially for use in schools and colleges. The preacher becomes entirely lost in the teacher and the philosopher. An eminent writer and thinker in a recent work has said that science has to do with causes, and philosophy with the reason of things. By that same token this author is both a scientist and a philosopher of the very first order in his own particular sphere. His discussion of the matter in hand is marked by a clear, and at the same time subtle, analysis and a most exhaustive and thoroughgoing treatment of it, set forth in a wholly concise manner. He leaves no angle of an important subject without at least stopping to peer around it and indicating what his penetrating look has found there.

The vital factors in character making are both subjective and objective. Among the former he treats of Heredity, Vital Energy, Temperament, Capacities, Instincts, Proclivities and Habits, and among the latter of Family, School, Friends, Livelihood, Citizenship, Church, Example, Precept, etc. Some of his salient positions

are as follows: the nascent mind is not a *tabula rosa*. In fact, in view of its prolix primitive instincts, capacities and proclivities as an illustration a palimpsest would be much nearer the truth of the matter. Still in heredity the real criterion of congenital endowment is to be found in the young life itself, rather than by going back to its ancestry. Instincts need to be educated morally in order to become virtues and develop into ethical habits which, when ingrained, become character. Nature in her native influence is not moral *per se*, etc.

Each of the many and varied factors and elements in the making of character is discussed, both as to its own inherent nature and in their interrelations one with another. The admirable feature about this whole book is the masterly way in which both the possibilities and the limitations of each is ferreted out and set forth. Still the author is a logician and not a rhetorician. His style is compact and terse to a degree that commands intense attention. He writes for teachers and educators of the young. At the same time parents of average intellect, and individuals as well, will find this a most valuable compendium on the attainment of the ethical ideal in a fully developed personality. One of the most satisfactory sections of this treatise is the way in which the writer deals with that very theme, The Ethical Ideal. His book, doubtless, will take a leading place among the recognized authorities in this greatest of all fields of human culture.—*G. D.*

Man in the Crow's Nest, and Other Talks to Children (The). By Frank T. Bayley. Pilgrim Press, Boston. Cloth. 104 pages. 75 cents net.

This little book evidently comprises the gist of a year's children's sermons—there are fifty-two, and among them Easter and Christmas ones—by a pastor to whose heart the junior members of his congregation are undoubtedly very near and dear. Brief as are these talks, not more than three or four hundred words each, they are always to the point, and from the first word calculated to attract and hold the interest. Doctor Bayley has been happy in his choice of titles: "The Man in the Crow's Nest" being used, for example, to illustrate the words: "He that keepeth Israel shall neither slumber nor sleep." Happy the children who from Sunday to Sunday get such teaching as is found in this little book.—*A. M. V.*

Men of the Gospels (The). By Lynn Harold Hough. Eaton & Mains, New York. Cloth. 98 pages. 50 cents net.

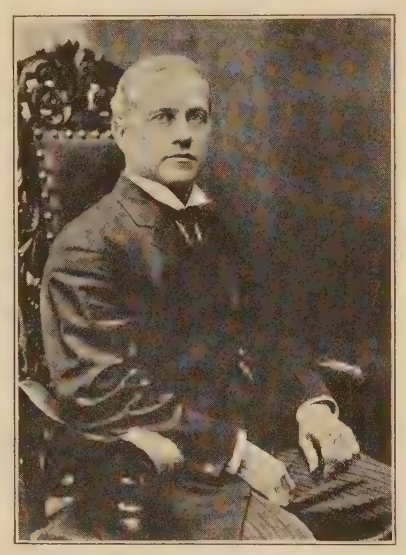
Doctor Hough has here given us short sketches of John the Baptist, Peter, John, Thomas, Judas, the Rich Young Ruler, Nicodemus, Caiaphas, Pilate, Herod, the Centurion at the Cross, and Christ. Seven pages is the average length of these sketches, but, brief as they are, they are suggestive and helpful.—*F. L. D.*

Mexico To-Day: Social, Political, and Religious Conditions. By George B. Winton. Missionary Education Movement of the United States and Canada, New York. Map. Illustrated. Cloth. 235 pages. 50 cents.

This is a timely book. One can find in this compact volume a brief and clear statement of the causes of the continual political unrest, the story of the slow birth of a middle class competent soon to rule the country, and the history of the Protestant movement, which has done so much in so short a time for the spiritual and educational life of the people. The book is well illustrated and contains an excellent map. It will be of special interest to mission study classes.—*F. L. D.*

Mind and Health: With an Examination of Some Systems of Divine Healing. By Edward E. Weaver, Ph. D. Macmillan Co., New York. Cloth. 500 pages. $2 net.

This work, of interest to all who believe in the duty of the Church to heal the sick, is the result of thorough, critical study of the various systems of faith-healing. Christian Science, the Emmanuel Movement, Dowieism, the Christian Alliance, and Metaphysical Healing—are all examined from the psychological point of view, and handled with a sympathetic spirit which probes the false while it praises the true.



EDWARD E. WEAVER.

Dr. G. Stanley Hall in the introduction, says: "The author of this book . . . . has sought to maintain a sympathetic attitude towards all those who believe in the power of the mind over the body, and he seeks to show that those who discredit this, as certain medical writers are still prone to do, omit a fact of human nature of profound theoretical and practical significance. This critique, on the other hand, is no less searching and impartial as to those who maintain the sufficiency of purely psychic agencies to effect cures or to explain a large class of phenomena that illustrate relations between the mind and body. It is thus the comprehensiveness of his studies and the attempted judiciousness of his point of view that in my opinion give this volume its own place and value and that will serve, I hope, to diffuse a more sane, wholesome, and impartial viewpoint in this field."

The author himself outlines his book as follows: "Our plan in discussing our subject is to present first a theory of mind which will serve as the basis for the deduction of the psychotherapeutic principles. Then we present these principles in their systematic order as the best scientific psychotherapy of our day has come to a knowledge of them. Coming next to religious ground, we shall present some metaphysical aspects of value and religious reality. This will be followed by a review of several systems of religious healing. Then we shall arrive at our final work of laying down a valid psychotherapy on religious ground

and offer some practical suggestions as to how the Christian Church can make use of such a system."—*F. L. D.*

Most Beautiful Book Ever Written: The Gospel According to Luke (The). By D. A. Hayes. Eaton & Mains, New York. Cloth. 183 pages. 75 cents net.

For the title of his book Professor Hayes has taken Renan's characterization of the Gospel of Luke as "The most beautiful book ever written." His aim has been to present a popular introduction to the third Gospel which shall make real to the Bible reader the lovable character and masterly art of the beloved physician.

Not very much is told us about Luke in the New Testament, but out of what little is said about him and from what he reveals of himself in the Gospel of Acts, Professor Hayes has woven a most life-like and fascinating character.

The second and larger section of the book is devoted to a study of the Gospel. By a series of short chapters the various characteristics of the Gospel are indicated, showing that Luke's is the Gospel for the Gentiles, for the educated, for childhood, for womanhood, for the poor, etc. Especially noteworthy are the sections showing that Luke's is the Pauline Gospel and that it is the Gospel of Jesus, our Brother Man.

Professor Hayes has made a judicious mixture of accurate research and intelligent imagination. He is careful to distinguish between the two and the result is a book that is true in fact and reads like a story. It sheds the light of a sweet human reality on the Gospel of Luke, that enables one to read it with a renewed understanding and appreciation.—*J. M. S.*

Parable of the Cherries (The). By Edward A. Steiner. F. H. Revell Co., New York. Illustrated. Board. 64 pages. 50 cents net.

A little boy, bewildered and saddened by the antagonisms of race and creed he sees around him, goes to the doctor, the rabbi, the priest and the pastor for the explanation of the discord and division, and the key to harmony and unity. Neither helps him. Then his wise mother takes him to the market place, buys some cherries of each race and creed, mixes them together and has the lad separate them into the only two kinds that are now apparent—good and bad. By this parable Doctor Steiner would teach the larger brotherhood of men. The book may be read in a half-hour and leaves a warmer, kindlier feeling toward all men in one's heart.—*N. F. S.*

Philosophy of Loyalty (The). By Josiah Royce. Macmillan Co., New York. Cloth. 409 pages. $1.50 net.

Professor Royce says that loyalty does this for a man:

"Loyalty fixes our attention upon some one cause, bids us look without ourselves to see what this unified cause is, shows us thus one plan of action, and then says to us: 'In this cause is your life, your will, your opportunity, your fulfilment.' Thus Loyalty, viewed merely as a personal attitude, serves the paradox of our ordinary existence, by showing us outside of ourselves the cause which is to be served, and inside of ourselves the will which delights to do this service, and which is not thwarted but enriched and expressed in such service."

In arguing for loyalty as a great controlling influence, he says:

"In so far as it lies in your power, so choose your cause and so serve it, that, by reason of your choice and of your service, there shall be more loyalty in the world, rather than less."

In this book Professor Royce makes a most practical application of loyalty to the problems of our day. We are reminded that there are ideas distinctly American, and that we need as a people to be vastly more loyal to them.—*F. L. D.*

Plain Thoughts on Faith and Life. By Wellesley P. Coddington. Eaton & Mains, New York. Cloth. 225 pages. $1 net.

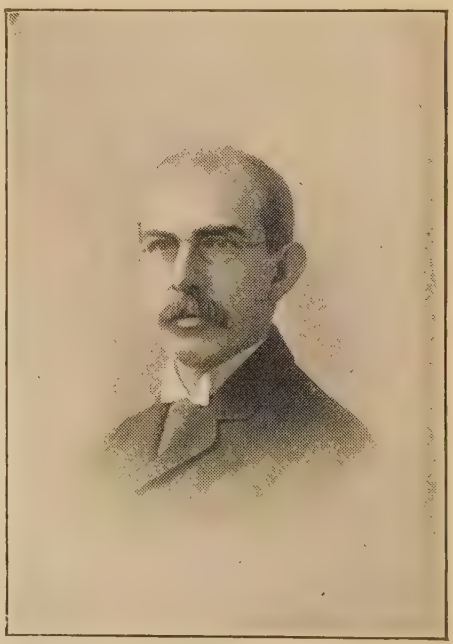
This is an excellent book to place in the hands of noble and aspiring youths whose soul-stirring motto is "Excelsior." "Plain Thoughts on Faith and Life" are not, like the plain dealings of some presumptuous friends, characterized by a bald and brutal frankness. The author discourses on a variety of vital themes with a homely wisdom and in a kindly helpful spirit. The cream of the book is to be found, in our opinion, in the two essays on "The Loss of Conscience" and "The Movement of the World toward Christ and Christian Concepts." But every one of the chapters will bear reading even by ripe intellects. The author has reflected long and deeply on the important matters he discusses and he brings to his aid, in the enforcement of his precept, numerous and apt illustrations and references culled from the pages of history both sacred and secular.—*G. D.*

Practice of Salvation (The). By Patterson DuBois. F. H. Revell Co., New York. Cloth. 215 pages. $1 net.

The author says in his foreword:

"This book is an exploration for the meaning of the most familiar key-word in what may be called religious parlance. Or, better, it is a search for the centuries-old folk consciousness which lies back of that word."

That is to say that Mr. DuBois takes the word salvation and tries to interpret it, as he says, to the man in the street. He contends most cogently



PATTERSON DUBOIS.

that if a great deal of our current religious speech fails to carry it is simply because the people to whom we are talking do not know what we are talking about. He quotes Professor E. E. Slosson:

"The majority of the people in this country do not understand the church language. That is one reason why preaching fails to reach and move those who are not trained in the church. We talk to them in a foreign tongue."

The reviewer finds himself in entire agreement with this contention. It explains the comparative failure of a great deal of earnest and well-reasoned preaching and it explains the puzzling success of some men, much in the public eye just now, whose vocabulary seems to many of us impossible where it is not positively irreverent, but who none the less secure a response which is one of the outstanding facts of the contemporary religious situation. The reviewer does not believe, however, that this state of affairs is to be cured by slang or an "ease in Zion" which must too often blunt the reverence of those who follow such leaders, but in the vital interpretation of the great key-words of our faith.

Mr. DuBois' book is an essay on vital interpretation. He takes the word salvation and goes back to Tyndale's translation, printed in 1525. Tyndale's ambition was to give the English people a translation which even a ploughboy could understand. "If God spare my life many years," he told a great churchman, "I will cause a boy that driveth the plough shall know more of the Scriptures than thou doest." So Tyndale set about his work and translated practically all the salvation passages of the New Testament, using the word health instead of salvation. Such a situation is striking beyond debate, throws a new light upon the passages themselves and gives us a new point of departure in their consideration. Mr. DuBois goes on to follow the word health back to its most ancient linguistic roots and shows us how it is related to hale, whole and holy. Salvation, then, is simply wholeness. Perhaps we would better not say "simply," for that is not the author's word, but the reviewer's. The author follows the consequences of such health, such wholeness, into every region of life, shows how it means the avoidance and elimination of the unspeakable waste of sin, both in the individual and in the state. Surely if we could secure such a salvation as that upon the fields of time we need have very little doubt upon the fitness of those who participate in it for salvation hereafter. The author relates it all to the saving work and personality of Jesus Christ and offers us many suggestive points of departure for a new appeal to men. Doubtless he would not himself claim that there is not something to be said for the more intimate personal and even mystical character of the more theological interpretations of the word, yet he offers us a real correction for deficiencies in our inherited vocabulary.—*G. G. A.*

Problem of Christianity (The). By Josiah Royce, D. Sc. Macmillan Co., New York. Cloth. 2 vols. 425 pages; 442 pages. $3.50 net.

Professor Royce's "Problem of Christianity" is a welcome sign and it will render a great service. It is one of the most notable books of the year. It is an evidence of the change taking place in modern philosophy. Christianity is no longer a poor outcast, deserving of nothing more than a contemptuous dismissal as a superstition long outworn or wholly ignored or a subject beyond the pale. Modern philosophy is not only relaying the philosophical foundation on which we may be permitted again to believe in God in Christ, but it is even concerning itself with the contents of the Christian Gospel and fitting them—only a few of them as yet, it is true, but yet some that are central—into its own scheme and demanding for them the respect and acceptance which it has demanded for itself. We have come very far on from the philosophical atmosphere of twenty years ago, and Professor Royce, who has done a great deal to bring us on, has both given a clear sign of the great advance in his new book and made a further contribution to it.

JOSIAH ROYCE.

His treatment of the problem of Christianity ought to help both the Church and the modern man. He has a special tenderness for the modern man "who does not believe in hell and who is too busy to think about his sins" and he leads him along on a gentle way where, nevertheless, he is shown clearly the shallowness of his view of his life and his impotence to lift his own moral burden. And the Church and all preachers of the Gospel can learn here something about the fundamental Christian truths which they have overlooked and also how firm a philosophical justification there is both for the Christian view of the world's need and for the doctrine of a new life by the dying of Christ and the abiding presence of the Holy Spirit. When a modern teacher of philosophy preaches so much sound Gospel surely a modern preacher of the Gospel ought to be bold to teach truths which he knows in so much greater fullness.

Professor Royce renders a good service in his criticism of the views of those who hold that real Christianity requires us to go back of Paul to the parables of Jesus, that Paul perverted the simplicity of the religion of Jesus, and that the true problem of Christianity is the elimination of the Pauline additions. Royce sees that Jesus did not mean His teaching to be taken as the conclusive statement of the Gospel, that that teaching implied an enlargement and interpretation to be added after He had gone, and that the development which came with Paul and the early Church was the necessary and foreseen expansion which was to open out the real and full meaning of the new faith.

The great ideas of this faith, whose understanding and rational setting forth constitute the present problem of Christianity, are three in Professor Royce's view: the conception of the Church or the beloved community, the moral burden borne by the individual from which no deed of his can set him free, and the atonement or deed done by one for others relieving them of the burden of which they could not relieve themselves. From our point of view, these ideas are inadequately conceived by Professor Royce. His view of them differs from the New Testament view and from the view of the historic faith of the Church. But there is so much of the New Testament truth in his statement, and at so many points it corrects and enlarges and recalls to the primitive thought the conception of current Christian thinking and

experience, that we have reason to rejoice in what Professor Royce has come to, though we hope that he will come on to more. And where he has made such frank acknowledgment we must be as kindly natured in our judgment as he in his.

"I am indeed far from supposing," says he, "that my fragmentary arguments and illustrations have exhausted the meaning of those Christian ideas which I have selected for discussion. I have been trying to tell what I see, and no more. Whoever finds in the Christian Gospel meanings which tradition has emphasized, and which I have ignored; is welcome to put me in my place by whatever authority or reason he is able to employ. And since I am neither apologist nor assailant, but am only, with the aid of my 'broken light,' an interpreter, I can feel no disappointment with my critic, and can find no painful defeat in the exposure of my inadequacy as an expounder of historical Christianity."

The one central criticism which we would make is that while Professor Royce rejects the upside-down opinion that Christianity is the Christian religion minus Paul and Paul's perversion of it, or that it is the teaching of Paul which made an absolute world-faith out of the personal religious experience of Jesus, he nevertheless sets up himself the upside-down opinion that "the Christian community into which Paul entered, and whose life he, as convert, so vastly furthered, this—I have said—this, together with its spirit, is the true founder of Christianity." If the spirit of the community is made synonymous with the living Christ Who created this community by His death and resurrection and Who lives in it by His perpetual and supernatural indwelling, this is quite true, and Professor Royce recognizes that Paul's theory is that Christ is the spirit of the Christian community. But he does not mean what we mean here. His candid thought is "that the religious experience of the earliest Christian community, and in particular of the Pauline churches, lies, as a deeper motive, at the basis of the whole development and dogmatic formulation of the doctrine of the person of Christ." In other words, what we hold to have been the effect he regards as the cause. The fruits bore the tree. We believe that a Church existed to think of Christ as conceived in the historic faith of the Church because there was such a Christ. He would hold that this conception of Christ grew out of the Church. And yet this doubtless does injustice to his position and we expect to see time and the further development by Professor Royce of his doctrine of loyalty call forth from him statements which will hold not only that our doctrine of the Person of Christ was formulated by the Christian community, but that it was formulated as it was because of the historic facts of Christ's character and work which created the community and which were real apart from their apprehension and statement by the community. And such a change will involve also a very radical alteration in Professor Royce's utterly unsatisfactory treatment of "the historical and the essential."

Professor Royce's book is written in noble spirit, and is of vivid and absorbing interest. It does not have the crispness and unique sparkle of William James' writings, and it is not always tight woven and compact in its continuity of reasoning. Professor Royce cheerfully quotes a criticism of Mr. Charles Pierce on his earlier philosophical writings: "When I read you I do wish that you would study logic. You need it so much." It may be questioned how far Professor Royce's views are built up step by step from premises and how much they are insights, intuitions, subsequently fortified and underbuilt by philosophical reasoning. It is certain that he is not enslaved to any shut-in system and to such an open heart we believe new and yet deeper insights will come.—*R. E. S.*

Progress in Christian Culture. By Samuel Charles Black, D. D. Westminster Press, Philadelphia. Cloth. 209 pages. 75 cents net.

This is a wholesome and inspiring book to put into the hands of young disciples of the Master. Yet it is by no means a work of a juvenile character. Mature Christians will also find much in these pages to their relish and profit. An easy-going age, with its low-grade ideals and its increasing fondness for fun and frivolity, has a marked tendency to paralyze the nerve of aspiration and endeavor for the *ultima thule* of Christian experience, viz., Christlikeness. Such a volume as this cannot fail to counteract its subtle and far-reaching influences.

In his discussion of such themes as "Self-examination," "Prayer," "Bible Study," "Sacrifice," "Service," Self-control," etc., in their relation to Christian culture, the author gives a practical form and content to what to many is a vague and theoretical subject, that of Sanctification. Growth in grace under his treatment becomes a real and vital matter well worthy of supreme and earnest endeavor. In an illuminating and hearty style he unfolds its means, method and measure, from its humbling beginnings in a sincere personal introspection, through meditation, perseverance, firm resistance of evil and prompt decision, accompanied by a wise remembering and forgetting, to its full realization in the perfection of the sons of God.—*G. D.*

Progressing Philippines (The). By Charles W. Briggs. Griffith & Rowland Press, Philadelphia. Illustrated. Cloth. 174 pages. 50 cents net.

Here, in brief compass, the author has given us a very readable book on the Philippines. Although written primarily for mission study classes, it gives much information on the geography and history of the islands. The right of the Protestant missionary to work is made clear, and the value of that work, not only to the Filipinos, but also to the Insular government and civilization, is already seen.—*F. L. D.*

Quest of Happiness (The). By Newell Dwight Hillis. Macmillan Co., New York. Cloth. 549 pages. 50 cents net.

A new edition of Doctor Hillis' well-known book which is now added to the Macmillan Standard Library of best new books at a small price. It was a good thing thus to put so really valuable a contribution to the discovery of the deeper secrets of a happy life within the reach of all. One may think that the deepest secret of all is left almost untouched and still believe this book well worth a careful reading.—*N. F. S.*

Quest of the Best (The). By William DeWitt Hyde. Thos. Y. Crowell Co., New York. Cloth. 267 pages. $1 net.

Not the least interesting part of this interesting book is the preface. In the preface President Hyde explains certain methods of coöperation between the professors and chosen students in Bowdoin College. There is no room to go into detail here; it is enough to state that these methods are such as to make it possible for a group of professors and students so constituted to offer a piece of work which is not really the work of any one of them, but of all together. President Hyde's book is, he says, "a joint product; not only representing, as the result of criticisms and suggestions" of his student coadjutors, "but in several sections being, their work precisely as they wrote it. Accordingly, first of all,

my acknowledgments are due to the members of English 10 for the year 1912-13." President Hyde and the members of English 10 have put us in their debt.

The book itself deals with the strength and weakness of boys; of the way in which weaknesses may be corrected and strength developed. To begin with, the natural faults of boys are considered and one must confess that the indictment finally drawn against them is a pretty formidable list. The makers of the book then go on to consider the different ways in which such faults as contentiousness, vulgarity, disorderliness, tardiness, dishonesty, untruthfulness and other faults may be corrected. Each one of these, we are told, is the meaner side of a better thing. Boys take things, for example, because they have a very vivid sense of the worth and desirability of the thing which they take.

"Never to have taken anything which did not belong to him would argue a very defective sense of the value of things in use. The mother's doughnuts or the neighbor's peaches are valueless unless some one eats them; and mindful of his own appetite, the boy proceeds to be that some one."

Of course in the end President Hyde finds that this defective sense of value can only be corrected by giving the boy a higher sense of value; the rightful use even of a doughnut is only made possible as the rights of the owner of the doughnut are respected. By what steps, then, can we secure that respect? First of all, by the creation of an artificial goodness; the boy must be taught in some way to leave doughnuts alone, even if his abstinence is only artificial and constrained. If he is punished severely enough, being a practical sort of an individual, he will weigh the gain of the surreptitious doughnuts against the weight of his father's hand and will decide to let the doughnut alone, no matter how much he wants it and how much he inwardly rebels against such a deprivation.

But this, of course, is only an expedient, the boy must be taught to respect property, not by punishment, but by the creation of an inner and unswerving honesty. The next step in his education is, therefore, the appeal to the personal motive. He must be taught that his own property is not secure unless other people's property is equally secure, and that his own selfish rights are tied up in one bundle with the recognition of the rights of others. This is beyond debate a higher stage of morality, but even this is not the final.

The boy must, in the end, be taught to be honest, not because that is indirectly the best way of safeguarding his own possessions, but because honesty is the indispensable conduct of a wholesome and brotherly world.

The reviewer has followed the successive stages of the discipline of dishonesty simply by way of illustration of the method of the book. As a matter of fact, all the other boyish faults and shortcomings, and there are a long list of them, are considered in exactly the same fashion. We are told how, in each case, to lift the boy from level to level until "the quest of the best" becomes the passion of his life, and in the positive healing, redeeming and constructive power of that he is made a free man, moved only by the nobler motives and emancipated at last from the weakness of his strength and the strength of his weakness.

President Hyde says in the first paragraph of the first chapter that this is a book for the top shelf, out of the boy's reach, but that shelf ought not to be so high as to keep fathers and mothers from putting their hands on the book and reading it thoughtfully from cover to cover. In its movement any number of questions having to do with the well-being of children are directly or indirectly considered.—*G. G. A.*

Redemption and the New Birth. By T. T. Martin. F. H. Revell Co., New York. Cloth. 220 pages. $1.00 net.

This volume is the complement to the recent work entitled "The Biology of the Cross," by J. Benjamin Lawrence. This author deals with the same intrinsic matters as the other, but here the treatment is wholly from the scriptural standpoint. With both Redemption is a cosmic process and the New Birth is the implanting of a new nature in man *ab initio* and *ab extra.* From such a profound standpoint this author sets forth the scriptural grounds for the truth he teaches, and the method and *modus operandi* of Redemption and the New Birth. His treatment of the latter is especially informing and satisfactory. He adequately explains some difficult phases of universal Christian experience under the Gospel Dispensation in regard to which men like Professor James have wandered far afield and are egregiously in error.

This volume is a mine in a double sense. It is a thesaurus in its own sphere and it is also such a mine as was recently set off on the Isthmus at Panama when the waters of the Pacific were let into the Canal. The theological department of Chicago University will at least hear the rumblings of it, even though its professors may not be aware that their balloon frame structure of a new theology, with its atonement without the shedding of blood and with its salvation by character through a reform of the "old man" and not by the birth of the "new man" by the regenerating energy of the Spirit of the living God, is a hopeless ruin tumbling down upon their hapless heads.

To one who knows Redemption and the New Birth as a real and blessed experience a perusal of this volume will bring a fresh confirmation of faith and a fuller assurance of hope. Anyone who reads it desiring to know the way of life eternal will find in it a plain, simple, concise yet comprehensive unfolding of the nature and method of that "salvation" which "is of the Lord."—*G. D.*

Religious Life of the Anglo-Saxon Race (The). By M. V. B. Knox. Sherman, French & Co., Boston. Cloth. 536 pages. $2 net.

Nothing more striking and colossal in its nature and its results has transpired within the historic era than the emergence of the English-speaking peoples from the darkness and degradation of barbarism to the regnant glories of a Christian civilization. Not even the world-wide conquests of Alexander and the diffusion of Greek culture

M. V. B. Knox.

over the ancient Orient can furnish a parallel to it.

It is a far cry, indeed, not only in time, but in circumstance, from that untutored age when three petty tribes of Angles, Jutes and Saxons, in semi-savagery, roamed the forests bordering on the bleak shores of the North Sea and its tributaries and drank blood from the polished horns of victims of the chase offered in sacrifice to Wodin and Thor and other heathen deities, to that later time when the cultured descendants of these rude forbears, as the modern Messianic race, are putting to the lips of the nations that "cup of blessing" in worship and service of Him Who said: "This do in remembrance of me," with all that that implies in the way of moral and spiritual progress and material growth and development. The strangely fascinating process, with the intermingling and clash of movement and counter movement in the religious thought and practice of a race possessing a peculiar genius for Christianity—from the date when Pope Gregory declared at the sight of some foreign slaves for sale in the market place at Rome that he would make "angels out of Angles" to the great Ecumenical Council convened in New York in the year of 1900 A.D.—is here unfolded and portrayed with a wealth of learning, a familiarity with the original sources and a fullness and comprehensiveness of detail that would seem to leave nothing to be desired in a work of this kind.

How that magnificent development of mind and conscience resulting from centuries of the attrition of thought on the "oracles of God" has led in the sphere of religious creed and practice to full liberty of worship and belief, and in the sphere of the State to the according to those of alien blood the same standard of justice and right before the law and the same equality of privilege and opportunity as that enjoyed by the dominant race itself, is here likewise set forth in a graphic manner.

The author sticks strictly to the task that he has marked out for himself, notwithstanding many temptations to digress along other lines. Nevertheless, he gives both the origin and rise of that superior religious life which is the backbone of English civilization, and he follows out its ramifications into the wide extent of the British Colonial Empire and on the continent of North America not only, but also in its rich and varied manifestations in Sunday school work, in temperance reform, in the abolition of slavery both black and white, and in the amelioration of industrial conditions, as well as in other minor spheres. Notwithstanding the condensation necessary to fit so vast a theme of varied detail to the limits of a single volume, he writes in a highly perspicuous style and yet with a comprehensiveness of statement that makes his work truly cyclopædic in character.—*G. D.*

Revelation and the Ideal. By George A. Gordon. Houghton Mifflin Co., Boston. Cloth. 427 pages. $1.50 net.

The first paragraph in the preface of this noble book is the best statement of its scope and purpose:

"For many years I cherished the audacious dream of writing a book on the philosophy of Revelation. More than ten years of study and reflection ended in the conviction that the task I had set myself demanded for its accomplishment the undivided devotion of a long life. The task had to be abandoned; I was compelled to allow the dream to fade. Something, however, had been gained; what could not be discussed in the form of a treatise might be presented in a series of visions close to life and warm with serious concern for the high moral possibilities of man. Such is the origin of this book; it is the second choice of its author, not the first."

If Doctor Gordon has not felt himself able to compass his first great purpose, he has certainly put us all in his debt for the fine way in which he has succeeded in doing the second thing which he purposed to himself: he has given us a "series of visions close to life and warm with serious concern for the high moral possibilities of man." Each chapter is a glowing sermon from a glowing text, and all the chapters, save the first, have one common word; and that the word "ideal." Spiritual idealism is thus considered from every point of view, but always with the Christian religion as its point of departure and Jesus Christ as the Supreme Revelation of the ideal and the Supreme Force making for the realization of the ideal. The whole body of Doctor Gordon's utterance is, moreover, saturated with a great and kindling sense of God.

As the reviewer has read the book, point after point has demanded recognition. For example, Doctor Gordon's wide knowledge of great literature. He is steeped in English poetry; the great words of the great poets come to his pen's end as intrinsically a part of his own thought, carrying it to its culminations and voicing, by a kind of fine inevitableness, his great conclusions. As a Scotchman, Doctor Gordon naturally loves Robert Burns and finds in Burns' deep humanity a fit utterance for his own great human passion.

A rich and various imagery is woven into the very structure of Doctor Gordon's style. He loves the sea, the mountains and all the phases of the sky, from ample dawns to stormy sunsets where the sun battles to his rest through the clouds. And yet in all this his imagery never masters him, but is always subdued to the luminous purposes of his speech. His capacity for the analysis of texts is striking; his use of the texts themselves suggestive and stimulating. It would be good practice for any preacher, first of all, to take the chapter topics and try to imagine for himself what texts he would employ with such topics, and then, reversing the process, to take the texts themselves and try to see what topics he could get out of them, and finally taking text and topic together to be taught one of the open secrets of Doctor Gordon's homiletic power.

One turns the pages with a deepening sense of the moving solemnity of life, but with a deeper sense of the worth and power of it as we seek to live it in the discipleship of Jesus Christ and in the upholding of "the everlasting arms." The reviewer has marked many passages to which he meant to refer, but there are too many of them and he refers the readers of this review rather to the book itself. Doctor Gordon has, in the course of his long and honored ministry, stood for theological conceptions and interpretations with which, perhaps, the readers of the Record of Christian Work would not always find themselves in agreement, but surely there is nothing in this book which would not commend itself to the wise and devout everywhere, and the reviewer, who has been reading his books for a good many years now, feels that in all the qualities which make a really great spiritual appeal this is the noblest of them all.—*G. G. A.*

Secret of Achievement (The). By Marion LeRoy Burton. Pilgrim Press, Boston. Board. 39 pages. 50 cents net.

The publishers have issued this study of Acts xxvi. 19 in beautiful style, making it one of the attractive gift books of the season. Doctor Burton uses his text as the secret of Paul's life of splendid achievement, and analyzes the "secret" as vision, courage and perseverance.—*N. F. S.*

Select Notes on the International Sunday School Lessons, 1914. By Rev. F. N. Peloubet, D. D., and Prof. Amos R. Wells, Litt. D., LL. D. W. A. Wilde Co., Boston. Illustrated. Cloth. 376 pages. $1 net.

The fortieth annual volume of "Peloubet's Notes" is fully abreast of those that have preceded it—no more need be said in its praise. For more than a generation it has held its place as one of the very best aids to the teacher of the International Lessons. Professor Wells' hand is seen in unique methods of teaching the lesson to different ages—new ideas for each week. The book is well supplied with illustrations, colored plates and maps.—*N. F. S.*

Sermon: Its Construction and Delivery (The). By David James Burrell, D. D., LL. D. F. H. Revell Co., New York. Cloth. 329 pages. $1.50 net.

Books on preaching are many and every year adds to them. Some have become standard works that are to be found in most ministers' libraries, like Beecher's "Yale Lectures on Preaching." Others have their peculiar message to a smaller circle. The output of such books is maintained by the lectureship endowments at various institutions which call for the delivery of lectures on preaching at stated intervals.

The present volume is composed of lectures delivered at the Union Theological Seminary in Virginia on the James Sprunt Foundation. The peculiar flavor of Doctor Burrell's lectures is their homely naturalness and their entire freedom from all technicalities. They sound very much as though delivered extempore from careful notes and preserved by good stenographic reporting. Every such book amounts to a personal confession on the part of the author of his ideals and methods. Doctor Burrell's confession seems an admirable combination of devotion, common sense and hard work. The work is rich with intimate allusions to well-known figures in metropolitan pulpits and sometimes weakened by a tendency to rehash antiquated ministerial jokes.

Especially to be recommended are the closing chapters on "The Secret of Pulpit Power" and "Christ our Model."—*J. M. S.*

Sermons and Addresses. By John Bascom. G. P. Putnam's Sons, New York. Cloth. 356 pages. $1.25 net.

Whatever comes from the pen of Doctor Bascom is well worth a careful reading, not only because of what he writes with such clarity of conception and felicity of expression, but also for the stimulus it gives to the mind of the reader.

The cream of this volume is the author's exposition of the Lord's Prayer, in which he gives a valuable interpretation of its various petitions. He discusses in these pages a wide diversity of topics, no one of which is at all trivial, and sounds the deep things of God in a way that reveals a mind of cyclopedic compass.

There is one thing, however, in this volume that we feel called upon to criticise—his treatment of the question of future punishment. Doctor Bascom gives to the Divine justice only a governmental function and value and so accords it an inferior rank among the attributes of God—a conception of Deity which in the last analysis becomes lopsided and leads to fundamental error both in religion and in philosophy. While insisting, with a decided squint at Universalism, that the Divine punishment for human sin is preeminently designed to be remedial in character and its main purpose is that of instruction, he overlooks the fact that it is quite possible for the subject of such punishment, in the freedom of his will, to prove himself intractable, and that in such case the instruction to be gained from it is that of the immaculate, unchanging holiness of God as well as that of His goodness. He also rather implies that sin may be atoned for by penitence. If we have not misapprehended him in this particular, it is evident that the plummet of his reason has caught on a projecting ledge and he goes on paying out line without sounding the depths.—*G. D.*

Shepherd of Us All (The). By Mary Stewart. F. H. Revell Co., New York. Illustrated. Cloth. 255 pages. $1.25 net.

Miss Stewart's "Tell Me a True Story" has proved a most popular book—the fact that it is now in its eighth edition being proof incontestable. That volume dealt with several of the heroes of the Bible. In her new book Miss Stewart tells of many of the incidents which occurred during the earthly life of the greatest Hero the world has ever seen, or ever can see, the Lord Jesus Christ. Basing her stories upon the accounts as revealed in the Word of God, Miss Stewart fills in many of the details from her own imagination. She pictures the boys and girls and men and women of those far-away days as "just like us"—human nature being essentially the same then as now. And much that is here given as fancy might well be fact. A spirit of love and reverence characterizes the book throughout. We unhesitatingly commend—and recommend—these "Stories of the Christ Retold for Children."

By no means the least important fact is the excellence of the illustrations—three of them are Eugène Burnand's.—*A. M. V.*

Short Course Series (The). Edited by Rev. John Adams, B. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net each.

Jehovah-Jesus. By Rev. Thomas Whitelaw, D. D. 143 pages.

Man Among the Myrtles: A Study in Zechariah's Visions (The). By the Editor.

Sevenfold "I Am" (The). By Rev. Thomas Marjoribanks, B. D. 147 pages.

The first of these books treats the problem of the identification of Christ with the Jehovah of the Old Testament. The author's position is seen in these words:

"All attempts to reduce Jesus of Nazareth to the dimensions of a mere man, though probably the best of men, must, apart from considerations and arguments to the contrary, shatter themselves on this plain fact: that the New Testament writers, the authorized interpreters of Christianity to subsequent ages, distinctly identify Him with the Jehovah of the Old Testament. Nor need it be much more difficult to credit the proposition that in Jesus Jehovah has taken human nature into permanent union with Himself, becoming 'God manifest in the flesh,' than to believe that in Old Testament times He occasionally and temporarily, for some specific purpose of immediate urgency, assumed the similitude, appearance, or likeness of a man or angel."

The chapter titles are: Jehovah-Jireh, Jehovah-Rophi, Jehovah-Nissi, Jehovah-Shalom, Jehovah-Tsidkenu, Jehovah-Shammah.

Under the title of "The Man Among the Myrtles," the editor of "The Short Course Series" has given a brief exposition of the Book of Zechariah. In the appendix the author says: "Hebrew Syntax, Septuagint Greek, New Testament synonyms and Hebraic figures of speech are all needed for a due appreciation of the Sacred Writings; and there will be no powerful reaction in the direction of fresh Bible study until these practical aspects of grammar and Hebrew style

are intelligently grasped and utilized. It is from this point of view that the foregoing studies in Zechariah's visions have been written."

The author of "The Sevenfold 'I Am' " has given us a practical and devotional exegesis of the Master's seven great predicates of Himself. The headings of the chapters sound a helpful note in themselves: Christ and Our Darkness, Christ and Our Homelessness, Christ and Our Waywardness, Christ and Our Helplessness, Christ and Our Faintness, Christ and Our Barrenness, Christ and Our Deadness. A helpful feature of this book is the excellent choice of illustration—sayings of the saintly and great of many generations.—*F. L. D.*

Silent Hour Booklets (The). Geo. H. Doran Co., New York. Board. 25 cents net each.

Christ and the Future Life. By R. W. Dale, D. D., LL. D. 78 pages.
Christian Hope (The). By Ralph Connor. 31 pages.
Considerateness of Jesus (The). By W. M. Clow, B. D. 32 pages.
Courageous Calm and Heroic Christianity. By G. H. Knight. 31 pages.
Crown of Thorns and "The Wandering Bird" (The). By G. H. Morrison, M. A. 38 pages.
Four Psalms. By George Adam Smith, D. D., LL. D. 60 pages.
Holy Father and the Living Christ (The). By P. T. Forsyth, M. A., D. D. 63 pages.
Hymn of the Cross (A). By W. M. Clow, B. D. 31 pages.
Joy of Jesus (The). By George Matheson, D. D., LL. D. 39 pages.
Lord's Servant (The). By W. Robertson Nicoll, M. A., LL. D. 40 pages.
Restfulness of Christ (The). By G. H. Morrison, M. A. 32 pages.
Silent Looks of Christ (The). By G. H. Knight. 35 pages.
What Makes Life Worth Living. By George Matheson, D. D., LL. D. 32 pages.

In this choice series some great and glorious messages are to be found. Bearing as they do upon the varied experiences and moods of life they will bring comfort, courage, hope and joy to many. And coming through different channels, yet all having the same Source, the ministry of these messages will be wide—one will carry its burden here, another there, yet all unite at last in fulfilling the aim of the men who spoke them—to the glory of God.—*A. M. V.*

Smith and the Church. By Harry H. Beattys, D. D. Frederick A. Stokes Co., New York. Cloth. 118 pages. 60 cents net.

This book is one of many replies to Meredith Nicholson's article on "Why Smith Does Not Go to Church." It is a series of Sunday evening addresses in which the author attempts to deal frankly and thoroughly with "Smith" with reference to the whole question of his relation to the Church, and Meredith Nicholson says in his introduction to the book that he has succeeded. "Smith" is shown at the outset that everything depends upon his point of view, that if he is simply materialistic and has no regard for the needs of his soul then nothing further is to be said; but if he believes that his soul is at least equal in importance to his body then there is a common ground upon which his relation to the Church may be discussed.

Then follow some strong chapters in which he is shown that he is bound to attend and support the Church for his own good, for the good of the community and for the welfare of his children. It is contended that nothing will take the place of the Church—not motoring, not golf, not the woods and fields. The concluding chapter comes to close grips with "Smith" and urges him to abandon his poor excuses and identify himself out and out with Christian people in the Church. It is a strong, true and wholesome argument.—*N. F. S.*

Social Religion. By Scott Nearing, Ph. D. Macmillan Co., New York. Cloth. 227 pages. $1 net.

The paganism of modern business has the limelight of the author's keen and searching criticism focused upon it in this volume. The industrial world, with its massive organizations, its tremendous production of wealth and its big dividends, is no Utopia. How very far it is from being that is clearly revealed by the author's unvarnished discussion of its Moloch-like propensities and methods. Hence the crying need of a social religion that has a true and practical concern for the haggard man, the motherless girl, the factory child and the toiling wife and widow. It is their cause he pleads with a blunt eloquence that sets forth in unsparing terms the glowing evils of the long day and irregularity of employment, the toll of young lives, the maimed bodies, the premature old age and the untimely graves that the colossal output of our factories, mines and railroads, derived from "speeding up" processes and methods, entails. The hideous picture which the author paints so graphically is neither a caricature nor an exaggeration. The intimate and vital connection between material well-being and moral condition is unerringly traced out by him. The prolific source of crime and misery and woe is found in the vast hiatus between a living wage and what modern workingmen or women are permitted to receive as a reward for their services.

Right at this point the author also finds the crux of the whole aggravating situation. The remedy is to be reached in a more persistent and practical application of the teaching of Jesus in the parable of the Good Samaritan and the closing paragraph of the twenty-fifth chapter of St. Matthew's Gospel. The Church must eternally insist that the fundamental principle and aim in all business enterprise shall be the making of *men*, not money. Our business barons must be taught the prime necessity of seeking first the Kingdom of God by promoting the true material and moral welfare of all the members of society, not of a select minority, and let dividends become a secondary consideration. The author is right in demanding that social regeneration shall go hand in hand with individual salvation and preëminently just in rebuking the Church for her neglect and failure along these same lines in the past—*G. D.*

Soldier of the Cross (A). By H. E. Boord. Longmans, Green & Co., New York. Cloth. 154 pages. 75 cents net.

This little book, written with a view to help young Christians, has so decided a leaning towards Episcopalianism that its sphere of usefulness must necessarily be limited. In the quotations which precede each chapter those from the Church liturgy are given precedence of those from the Bible. There is, however, much that is valuable, both as to suggestion and advice, for those who have enlisted in the army of the King of Kings. —*A. M. V.*

South Mobilizing for Social Service (The). Edited by James E. McCulloch. Southern Sociological Congress, Nashville, Tenn. Frontispiece. Cloth. 702 pages. $2 net.

It is a trite enough saying that the Mason and Dixon, line no longer exists. But the recent

reunion of the veterans at Gettysburg is not the only thing of a contemporary character that gives emphasis to that fact. This volume speaks volumes along the same line. It contains the account of the proceedings of the Southern Sociological Congress recently held at Atlanta, Ga., the slogan of which was "The Solid South for a Better Nation." There is, indeed, a most happy augury in this that "the solid South" no longer means "retrospection," but "introspection," with its weather eye turned hopefully toward the future. The inspiration of this Congress was found in the determination of the philanthropic, broad-visioned men of the South to get rid of criticism by discovering and getting rid of the causes of the evils that exist in that fair region. God knows there are enough of them, in view of the large mass of backward whites and a teeming race just emerged from the darkness and degradation of slavery that are to be found there. Child labor, more salubrious prisons,—both morally and physically,—the "white plague," the care of the feeble-minded, and all that cycle of problems that arises where two widely divergent races are wanting to occupy the same territory are here dealt with in much more than a cursory manner. The relation of the various religious organizations to these and other matters is also considered at length.

In view of the contents of this volume, a more fitting designation of them could not be found than the above title. A perusal of it will warm the heart of every friend of humanity, and will lead every patriotic citizen of the nation to bid the earnest, God-fearing, humanity-loving men and women of the South, "God speed," and will cause everyone who is solicitous for improved civil and social conditions to thank God and take courage.—*G. D.*

Spiritual Interpretation of Nature (The). By James Y. Simpson, D. Sc., F. R. S. E. Geo. H. Doran Co., New York. Cloth. 383 pages. $1.50 net.

A sentence from Professor Simpson's preface is the best introduction to any review of his uncommonly good book:

"These chapters, which have grown out of courses of lectures delivered both in this country and in America, are addressed to those who in their earlier outlook upon Nature felt sure of her inherent spirituality, but latterly have found difficulty in bringing this conception into line with some of the results of modern scientific thought. They contain, therefore, little for the specialist in science and philosophy, except perhaps in Chapters III and IV, whose conclusions may suffice for the general reader. For some schools of theology, they possibly contain nothing at all."

The reviewer may perhaps dissent from the author's conclusion that his book contains little for the specialist in science and philosophy, for his study of the principles of biology, necessarily brief, is none the less scientifically thoroughgoing and will need to be read carefully by the lay reader.

Professor Simpson accepts unreservedly, of course, all the conclusions of modern biology and the allied sciences. He writes from the point of view of the evolutionist, and finds in evolution a kindling disclosure of the methods of a creative intelligence. He does not seek for God in gaps and shadows; in what we know, and not in what we do not know, is God most gloriously and compellingly evident. But on the other hand —and this is the central contention of the book— what we know is empty of its deeper meanings if it be not the revelation of the thought and purpose of God. We have sought out in the last generation or two the very hiding places of life and traced all its manifestations to their simplest and most far-off beginnings. We have sought to marry chemistry and biology and in such union our thought and vision have both alike been enriched. But something still escapes us; life is not capable of being so constrained.

"In any description of organic phenomena, as we have seen, we find ourselves treating of physical phenomena, osmosis, surface tensions and so forth, but, though they enter into account, they do not account for life. Indeed, they are simply in its employ. We fling the fine-drawn network of our physical and chemical concepts over the living thing, thinking that we have encompassed it, but it comes oozing out through the meshes and cannot be held, for it is subtler than all our thoughts of it."

Life, therefore, is not to be explained in terms of its physical foundation, nor is evolution to be explained in terms of its mechanism.

"Rather is it realized that the whole process is instinct with Divinity, and nowhere is it more obvious to the religious philosopher than in the great fact of direction in general and in detail which compels him to insist on the recognition of a directive factor in opposition to all ultra-mechanical conceptions of Evolution. To recognize the spiritual aspect of Evolution is to believe in it as directed by an overruling yet indwelling purpose, a process with no breaks, but of rare continuity and yet with 'increments'—crises greater in their implications than in the actual moment, points after which everything thereafter moved in a new dimension, as in the birthday of life—flood plains of the river of life which marked successively higher contours in the regions of the world's action, as in the dawning of self-consciousness and the appearance of Jesus Christ."

Starting from such points of departure, governed by such conceptions as these, the author discovers for us with rare vision, great charm of style and an unswerving acceptance of the last conclusions of the laboratory, the spiritual intimations of the whole physical process. He shows us that the physical is only the vehicle of the spiritual; he shows us how deep rooted are the qualities of psychical life; and he shows us at the same time that all this is not to lower the spiritual to material levels but to lift the material to spiritual levels. He finds everywhere intimations of an intelligent process, working through vast continuities, shaping for itself a thousand vehicles, yet always escaping that which it employs and constantly lifting toward higher levels. Love, righteousness, sacrifice, are the goals toward which creation drives; in human personality new forces emerge. The history of human society is the story of man's endeavor after a disciplined obedience. Sin is the contribution of the undisciplined human heart, yet is always in the way of being met and conquered by sacrificial and redemptive forces. He finds in all this the intimations of immortality; he does not believe that our spiritual longings are to go unsatisfied. He cannot conceive that in a world where there is light for the eye and ethereal spaces for the pinion of the bird there is no answer for the need of the soul save mocking negations.

This book is commended to all those who fear that the revelations of modern science are displacing God, for the strengthening of their faith. It is commended also to all those who are persuaded that every revelation of truth is a revelation of the Divine, for the reënforcement of their own confidence and for its compelling portrayal of that which they may not have been able to set forth so clearly for themselves.—*G. G. A.*

Splendid Quest: Stories of Knights on the Pilgrims' Way (The). By Basil Mathews. F. H. Revell Co., New York. Cloth. 208 pages. $1 net.

The name of Basil Mathews is coming to be well known and much appreciated as a writer for young people. His "Livingstone the Pathfinder" has become as much the standard life of the great missionary explorer for children as Blaikie's for adults. In these "Stories of Knights on the Pilgrims' Way," Mr. Mathews introduces the boys and girls in a fascinating and novel way to several of the most heroic men and women the world has seen, keeping for the last the best and greatest of all—the Hero of heroes. To Jesus, the File leader in the ranks of heroism, the children are pointed and earnestly urged to follow in His train, animated by His courage and enabled by His might.—*A. M. V.*

Steep Ascent (The). By Emily E. Entwistle, L. L. A. F. H. Revell Co., New York. Illustrated. Cloth. 216 pages. $1 net.

In these missionary talks with young people are given the stories of many who, following the "blood-red banner" of the Son of God, "climbed the steep ascent" that led through death to life. As illustrations of those who "By the Great Highway" were to reach "the shining tablelands" are our Lord Himself and the Apostle Paul; "By Prison and Persecution," Saint Paul and Saint Perpetua; "By Forest and Morass," Winfried, the Apostle of Germany. Raymond Lull and Saint Francis of Assisi are the chosen examples of those who "By the Power of Love and Poverty" won the path upward. Under the title of "The Road-makers" come Prince Henry of Portugal, Francis Xavier, Livingstone, Calvert of Fiji and Mackay of Uganda, and under that of "The Translators," John Eliot, William Carey, Henry Martyn, Robert Morrison, James Evans. Another chapter—"By Power of the Sword"—is devoted to the Crusades, and the last, pointing to this great cloud of witnesses, calls for volunteers to follow in their train.—*A. M. V.*

Story-Life of the Son of Man (The). By Wayne Whipple. F. H. Revell Co., New York. Illustrated. Cloth. 564 pages. $2.50 net.

This Life of our Lord is best described in the term the author himself uses concerning it—mosaic-like. With the exception of compilation and general arrangement—a task requiring, however, much discretion and sound judgment—there is no original work in the book: it is made up of excerpts. Mr. Whipple has gone far and wide for the fragments necessary to his purpose, and it is but just to say that with myriads to choose from he has known to detect the worthless from the precious and to choose that alone which shall give value to his work. The simple dedication of the book —"To Him"—is significant and speaks better than any review could do of the reverent spirit in which it is written. For the structure of his work the compiler has drawn from nearly a hundred sources, sacred and secular alike. When we say that the authors quoted include philosopher and poet, historian and novelist, Romanist and Protestant, it will be evident that Mr. Whipple has indeed gone far afield in his search. The large majority of the authorities cited are, we are glad to say, of the conservative type. The illustrations are of a high order, and the Contents, Index and Bibliography full and complete.—*A. M. V.*

Story of David Livingstone (The). By Vautier Golding. ("The Children's Heroes" Series.) E. P. Dutton & Co., New York. Illustrated. Cloth. 118 pages. 50 cents net.

Written for children as this biography is, many details of Livingstone's life are naturally and necessarily omitted. Enough is told, however, to make the great missionary-explorer a very real character to the child mind and to insert into it the wedge of desire for a more intimate acquaintance with a man who was in every sense a "hero." —*A. M. V.*

St. Paul's Certainties and Other Sermons. By Rev. J. D. Jones, M. A., B. D. F. H. Revell Co., New York. Cloth. 253 pages. 50 cents net.

Direct, suggestive, evangelical, these sermons reveal the secret of Doctor Jones' power; those qualities which have made him so effectual in his own English work and in his Northfield addresses. Like all the best of his English brethren he is a textual preacher; getting his text first, his topic out of the text, and his sermon directly and immediately out of them both. He preaches on "The Unaccountable Man" and under such a topic deals with the challenging wonder of the life of Jesus Christ; upon "The Death of Christ," so considering the manifold meaning of the Cross; upon "Hindrances," so analyzing with a searching knowledge of the human heart the stumbling-blocks which halt men in their progress toward Christian perfection. His sermon on "Lengthening and Strengthening" reveals at once his hospitality to new truths and duties and his missionary passion. "The Incomplete Biography" is a fine and suggestive treatment of the manifold and increasing service of his Master. We have a good deal to say now about the man in the street, but such sermons as these in their simplicity appeal to the most fact-loving and concrete of minds, in their suggestiveness to those who love to dwell upon high and comprehensive things, and in their sense of our need and weakness to us all. —*G. G. A.*

Suggestions for the Spiritual Life. By Professor George Lansing Raymond, L. H. D. Funk & Wagnalls Co., New York. Cloth. 337 pages. $1.40 net.

Doctor Raymond was for many years Professor of Oratory in Williams College, and for a longer term Professor of Oratory and Æsthetic Criticism in Princeton. This book is made up of College Chapel sermons given during the course of his long and fruitful career as a teacher. They deal with great themes, adequately considered. Doctor Raymond is the master of a good style, has clear insight and reveals an ample intellectual and spiritual movement. Surely the young men who listened to those sermons must have been stirred and helped by them, as we are stirred and helped as we read them still.—*G. G. A.*

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1914. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Illustrated. Cloth. 464 pages. $1 net.

This *vade mecum* and Sunday school thesaurus comes to us again in its old familiar dress, packed from cover to cover with a wide variety of things of value to the live, enterprising teacher.

A special feature is its introduction, consisting of a brief but comprehensive outline of the Synoptic Gospels and a setting forth of the distinctive place and purpose of each in giving to the world the history of our Divine Lord, and also a valuable dissertation on the practical use and application of the principles of religious pedagogics.

There are the customary critical notes and historical and geographical lights and sidelights, and an outline of material of special value to the teachers of younger children. The main exposition of the lesson is thoroughly practical in its

character and copiously illustrated by incidents from actual life and experience. This material for instruction is prefaced by suggestive thoughts from other writers and reënforced at its close by sentence sermons derived from a like source.

Other similar helps may equal this one, but one must go far and search long before he finds one to surpass it for general excellence and practical usefulness.—*G. D.*

What Must the Church Do to be Saved? By P. Marion Simms, Ph. D. F. H. Revell Co., New York. Cloth. 324 pages. $1.50 net.

The author of this book first calls attention to the fact that the Church needs saving from certain grave evils and tendencies which surround her and are crippling her work. Domestic and foreign problems are clearly stated. The claim is made that the failure of the Church to grasp her present wonderful opportunities in mission lands is due to lack of unity among the various denominations of Protestantism. This, the author claims, is due to the magnified importance of creed-subscription, the abuse of ecclesiastical authority, the decreasing number of candidates for the ministry and the inadequacy of ministers' salaries. After offering the unity of Protestantism as the only solution of the problem, the author goes on to suggest how that unity may be effected, to tell what steps have already been taken to that end, and to picture the power and value of such a unified church.—*F. L. D.*

What Next in Turkey? Glimpses of the American Board's Work in the Near East. By David Brewer Eddy. American Board, Boston. Illustrated. Cloth. 191 pages. 25 cents.

Secretary Eddy has prepared a very serviceable manual for classes studying the work of the American Board in Turkey. An excellent feature is his introduction of the reader to many of the missionaries of to-day. His notes on history, ethnology, geography and politics are full enough to whet the appetite for more. In the appendix are well-arranged programmes for study. A bibliography of brief compass would have further enhanced the value of the book.—*F. L. D.*

Wheel-Chair Philosophy. By John Leonard Cole. Eaton & Mains, New York. Cloth. 154 pages. 75 cents net.

This book is the expansion of a notebook "kept by a pupil during a two years' course in the School of Affliction." The writer of the introduction says:

"When we sit back and contemplate this little book after reading it, it seems like a tray full of bright double eagles, gold tried in the fire and purified of dross, coined in the mint of sharp experience, and stamped with the superscription 'In God we trust'; and worth more for the actual business of practical life than all the theodicies ever elaborated in the peaceful seclusion of a theologian's comfortable study."

With this estimate the reviewer agrees. To all "shut-ins" this book will be a comfort and inspiration.—*F. L. D.*

Winning a Primitive People. By Donald Fraser. E. P. Dutton & Co., New York. Maps. Illustrated. Cloth. 320 pages. $1.50 net.

The sub-title of this book is "Sixteen Years' Work among the Warlike Tribe of the Ngoni and the Senga and Tumbuka Peoples of Central Africa." Its author, before joining the Livingstonia Mission, was one of the founders of the Student Christian Movement of the British Isles. On arriving in Nyasaland, Mr. Fraser was stationed first at Ekwendeni, and later at Hora, among the Ngoni, a people formed out of the motley gathering of many races, and organized into a cohesive nation by the discipline of war and the genius of great military chiefs. Dealing, as it does, with this tribe after the victory of peace had been quietly won by the unostentatious work of the Livingstonia Mission, Mr. Fraser's book really forms the sequel of Doctor Elmslie's well-known volume, "Among the Wild Ngoni." The contrast undoubtedly justifies Mr. Fraser's statement that in Christianity "the hope of the continent lies." "To-day the tribes living to the west of the Lake Nyasa live in prosperous security, advancing at a great pace towards an industrial and progressive civilization. Mohammedanism is scarcely a recognizable quantity in any of the tribes among which the Livingstonia Mission is stationed, while Christianity is rapidly becoming the nominal religion, at least, of the people."

The book is unusually interesting and answers all the questions that one would naturally ask. The country and its customs, the people and their characteristics, the work of the Mission—its progress and its hindrances, its problems and its dangers—all are covered. And the note on which Mr. Fraser ends is one of hope, hope sure and certain:

"We are only at the beginning of things, and the questions ahead are more complex than those we have left behind solved. But the future is as 'bright as the promises of God.' For this we do know, that we are not alone. God is with us, and all the forces that obey His will and the wisdom He gives so liberally, and all power are ours when we work in so holy a Fellowship."—*A. M. V.*

Word of the Cross and Other Sermons (The). By A. B. Macaulay, M. A. Geo. H. Doran Co., New York. Cloth. 279 pages. $1.50 net.

The name of this author is one that at once arouses large expectations. The clan Macaulay among the scribes does not lack for renown. The essays of its titled member mark a high level of attainment in English literature. This volume of sermons is of such a character as to entitle the writer of them to a worthy place alongside of his more famous clansman.

As a preacher he has a deep insight into the things of God, that true Christian mysticism which enables him to handle such themes as "In Christ," "Found in Christ," "Faith and Love," "Children of God," with unusual felicity and force. To cite a single instance of his original way of looking at Scripture, we mention his presentation of Peter in the discourse on "Matthias" as preaching the funeral sermon of Judas Iscariot. With just a single brief touch he gives to his readers a vivid realization of how near the feet of the faltering disciple were to slipping over the brink of the precipice down which the betrayer of his Master plunged. There are many similar touches throughout the whole volume.

As an author there is a peculiar fructifying element in what he thinks and writes. He stimulates the attentive reader to new and fresh lines of thought. It is evident also that he himself has not only read much, but carefully and well. Such qualities as these, along with a Macaulay-like flow of language and grace of diction, have enabled this "good minister of Jesus Christ" to produce a series of sermons which establish him as a preacher and writer of more than ordinary gift and power.—*G. D.*

You Can. By George Matthew Adams. Frederick A. Stokes Co., New York. Cloth. 115 pages. 75 cents net.

One hundred and fourteen little talks on as many

different subjects, every one of them practical, epigrammatic, forceful and calculated to strike fire in the mind of the reader and help him on toward success. It took genius just to think of the subjects, not to say write something different and worth while about each. They are such as Silence, Time, Respect, Concentrate, Clothes, etc. Think of 114 of them! It is a good book to give to a young fellow just starting out in life. —*N. F. S.*

HOLIDAY BOOKS.

Limiting our review columns, as we do, to books that, in our judgment, are germane to the scope of religious journalism we nevertheless feel that at Christmas time we are justified in including anything that might reasonably come within the limits of the Apostolic injunction: "Give attention to reading." We, therefore, include this month in our reviews, books written with the purpose of cultivating the spirit of unselfish love that everywhere should characterize the celebration of Christmas, new editions of standard works, and other books which we believe are calculated to do good.—EDITOR.

All the Days of My Life: An Autobiography. By Amelia E. Barr. D. Appleton & Co., New York. Illustrated. Cloth. 528 pages. $3.50 net.

This is the autobiography of a woman of no ordinary make-up, a woman, too, whose life of eighty odd years has from early childhood been an eventful one. English by descent and birth, it was not until a few years after her marriage that, owing to financial misfortune, her husband came to America. His death in 1867 left her with three children to provide for. This it was which led to her taking up the profession that has made the name of Amelia E. Barr known the English-speaking world over.

The account of her early days in her native country, of the struggles of the first years in the land of her adoption, of the sorrow upon sorrow which fell to her lot, and of the business career she was forced to enter upon, proves Mrs. Barr to be a woman of much endurance, courage, capability and industry. The story she gives us is told so simply and graphically that it reads as if she were talking. A few of the scenes described would, we think, have been better omitted—much that is allowed in fiction is, when the story is one of real life, too sacred for outsiders. The supernatural experiences which, from babyhood almost, Mrs. Barr has had, are fully and freely related and are evidently as real to her as is the tangible to the ordinary mortal.

The last chapter, in our judgment, spoils the book. It is a defense of the doctrine of reincarnation. From it we quote the following:

"What does reincarnation demand of us? Only that we should, by a series of human lives, attain to the condition of celestial beings, worthy to be called the sons and daughters of The Most High." With such a statement, directly contrary to the Word of God, we cannot agree.

Chimes (The). By Charles Dickens. Geo. H. Doran Co., New York. Illustrated. Cloth. 138 pages. $1.50 net.

Christmas Carol (A). By Charles Dickens. Geo. H. Doran Co., New York. Illustrated. Cloth. 136 pages. $1.50 net.

Christmas Stories. By Charles Dickens. Frederick A. Stokes Co., New York. Illustrated. Cloth. 422 pages. $1.60 net.

As surely as Christmas comes once a year, so surely do new editions of Dickens' Christmas stories appear. And as the festival itself, though recurring so frequently, never loses its freshness and charm, neither do these famous stories ever grow stale and out of date. The above three volumes form part of this year's production. They are all well illustrated—the original colored pictures constituting the special feature in each case. The mechanical part of the work has also been carefully done. From cover to cover general excellence characterizes one and all.

Confederate Girl's Diary (A). By Sarah Morgan Dawson. Houghton Mifflin Co., Boston. Illustrated. Cloth. 440 pages. $2 net.

Nothing was further from the thoughts of the girl who kept this diary than that it would come under the public eye. It was owing to a chance conversation with a Philadelphian several years ago, during which the engagement between the *Essex* and the *Arkansas* on the Mississippi was spoken of by the Northerner as "a brilliant victory for the Federal navy," that Mrs. Dawson offered to let him see her "description of the whole" written "just a few hours after it occurred"—she, with several others, having been witnesses "to the fact that the Confederates had fired and abandoned their own ship when the machinery broke down, after two shots had been exchanged." The offer was accepted and the "diary"—labelled outside "To be burned unread after my death"—was taken from the "cedar-lined wardrobe of curled walnut" in which it had been kept for thirty-one years, and sent to Philadelphia. On its return it was once more consigned to the wardrobe for another period of years, and only at the special pleading of her son was the embargo that it should be burned removed and the manuscript given to him with permission to make such use of it as he might think fit. It is to the son's decision that this diary is now published.

Kept by a young girl of good family and herself possessed of much character, unusual intelligence, and not a little literary ability, the diary gives a most realistic account of the every-day life of a well-to-do Southern girl during the Civil War. Mrs. Dawson writes, of course, from the viewpoint of a Southerner. "I had to find some vent for my feelings," is one of the reasons she gives for keeping a diary, and should be borne in mind as one reads these pages. Yet who of us writing in the midst of suffering, privation and death, not only national but affecting our nearest and dearest, would express ourselves calmly and restrainedly? The greater part of the book is well worth reading, but we could wish that some of the more personal parts, having no real interest for the general public, had been omitted.

Fifty-two Bible Stories for Children. Edited by J. E. Hodder Williams. Geo. H. Doran Co., New York. Picture board. 212 pages. 50 cents net.

This little book is a new and revised edition of "Streaks of Light," by the author of "Peep of Day," and "Line Upon Line." It forms part of a series entitled "The Children's Sunday Bookcase," the books in which are all of a devotional and instructive character, and are intended as a simple and helpful guide to little children in Bible subjects. Written many years ago, they yet retain their charm and freshness, perhaps in a greater degree than ever by reason of the fact that hundreds now "around the throne of God in heaven" owe that blessedness to the fact that through the instruction of these little books they came as children to know Christ as their Saviour.

History of Germany (A). By H. E. Marshall. Geo. H. Doran Co., New York. Illustrated. Cloth. 449 pages. $2.50 net.

This is the latest addition to the splendid series of historical books that Mr. Marshall is writing for young people. The other countries he has taken up thus far are England, Scotland and France. Mr. Marshall goes back to the very earliest days, days so long ago that they are seen only through the mists of legend. He starts his history of Germany with the mythical origin of the Teutonic race and follows it, through each successive period, to the days of the now reigning Emperor. Told as it is by Mr. Marshall, no romance could be more fascinating. From cover to cover the book is one of intense interest and the children will be as delighted as they will be edified with its contents.

In the preface, after declaring the great importance of the history of Germany and stating that "outside school books . . . . no simple history of the German Empire exists in the English language," Mr. Marshall adds:

"Than that fact no further excuse or apology for this book is necessary. But if indeed excuse were needed I should find it in some words of Lord Haldane's. 'It is want of knowledge of each other,' he said, 'that renders the great nations suspicious. It is the influence of real knowledge that alone can dispel the clouds of suspicion and set us free from the burden of preparing against attacks that are in truth contemplated by none of us.' . . . . In doing my little bit to remove the ignorance of which we are guilty, I make my appeal to the children of the nation."

By the nation he, of course, means his own (Mr. Marshall is an Englishman), but every English-speaking child will want to be included in that "appeal" after once setting eyes on this book.

We hope that each year will see a new volume added to this series. The full-page colored illustrations by A. C. Michael give an added charm to an already beautiful book.

Innkeeper of Bethlehem (The). By James L. McBride. Westminster Press, Philadelphia. Paper. 47 pages. 35 cents.

This is another contribution to the host of stories based on the Incarnation of our Lord. Around the life of its hero the author has woven a fanciful theory—possible though improbable—making him identical both with the father of the lunatic boy healed at the foot of the Transfiguration Mount and with the owner of the "upper room" of the Gospels and Acts.

Lady of the Lighthouse (The). By Helen S. Woodruff. Geo. H. Doran Co., New York. Frontispiece. Board. 89 pages. $1 net.

"The Lady of the Lighthouse" is not the real name of the heroine of this little story. It is the love-name given by some blind boys and girls to one who had brought light and gladness into their darkness by teaching them that, if deprived of the two eyes that seeing people possess, they yet have ten "finger-eyes." And it is not this half-fanciful lady, but a real one who, by her devotion to the blind, has inspired Miss Woodruff to tell by means of this story something of what is being done in this country to cheer and help these children of the night. But fact and fancy together, with a skilful hand at the loom, can be—and in this case have been—woven into a fabric of considerable value.

Line o' Cheer for Each Day o' the Year (A). By John Kendrick Bangs. Little, Brown & Co., Boston. Cloth. 365 pages. $1.25 net.

It is not often that the title and contents of a book so exactly fit each other as they do in this case. There is here literally "a line o' cheer for each day o' the year." Some "lines," of course, are cheerier than others—it would be practically impossible to have 365 all of equal merit. We append two as specimens.

March 17.

"Just as St. Patrick drove the snakes
Away from good old Erin,
I think I'll drive out all the fakes
That with my soul play ducks and drakes:
Intolerance of friends' mistakes,
A habit harsh of jeerin';

"Unkindly thoughts; a tendency
To sham and empty blarney;
A lack of ready sympathy
For those in need of charity;
Until my spirit freed will be
As green as fair Killarney!"

August 5.

"I'm but a cog in life's vast wheel
That daily makes the same old trip.
Yet what a joy it is to feel
That but for mé the wheel might slip!

"'Tis something after all to jog
Along and be a first-class cog!"

Missionary Explorers Among the American Indians. By Mary G. Humphreys. Chas. Scribner's Sons, New York. Illustrated. Cloth. 298 pages. $1.50 net.

A good book of the best dealings the white men ever had with the red men. Eliot, Brainerd, Whitman, Riggs—these are the heroes of these pages. As we read their stories they might be the early apostles transferred from Palestine to America, or *vice versâ* they might have done their work in apostolic times and been numbered with the Twelve. In either case here are men "of whom the world was not worthy," but who made it worthier by their saintly and heroic sacrifice. This is a book that the children will like, and one that will make more muscular the faith of their elders as well.

Prayer for Christmas Morning (A). By Henry van Dyke. E. P. Dutton & Co., New York. Illuminated. Board. 12 pages. 50 cents.

This missal-like booklet is choice in two respects: each petition in the brief prayer is such as a reverent, loving heart would voice, and the illuminating shows talent of no mean order.

Pilgrims' First Christmas (The). By Josephine Pittman Scribner. Pilgrim Press, Boston. Frontispiece. Board. 30 pages. 50 cents net.

A little story which has a message for this age of luxury in the emphasis laid upon the simple, yet all-inclusive, gifts dowered upon the Pilgrims at their first Christmas in the New World: the necessaries of life, home, self-government, freedom of worship and opportunity to propagate their faith and to found a nation. "They counted their tale of gifts and they were good."

Ramona. By Helen Hunt Jackson. Little, Brown & Co., Boston. Illustrated. Cloth. 308 pages. $2.

So well known and loved is this wondrously beautiful and pathetic romance that it is but natural that edition after edition should be brought out. The special reason of the one this year is to give the true historic setting of "Ramona," every incident of the story having—as is well known—fact for its foundation. In England the

rooms pointed out as being "where Queen Elizabeth slept" are so numerous that it is commonly said she can never have passed the night twice in the same place. Ramona's "homes" are increasing in number as the years go by, and it is to give the true location of the various places mentioned in Helen Hunt Jackson's story, and the "originals" of many persons and events, that Mr. Vroman has made a careful search for information on the subject. The results of his effort are embodied in a most readable Introduction, and in illustrations from original photographs.

Really Truly Nature Stories. By Helen S. Woodruff. Geo. H. Doran Co., New York. Illustrated. Board. 101 pages. $1 net.

This is a "really truly" worth while book. "Pyxie," a little girl-lover of "the wood-folks," has a grown-up friend who is a naturalist. They go on long tramps together and Mr. "Pal" tells the most wonderful and interesting stories about many of the live things they see—birds, butterflies, snakes, insects, etc. A book such as this is a delightful method of imparting valuable instruction.

Romantic America. By Robert Haven Schauffler. Century Co., New York. Illustrated. Cloth. 337 pages. $5 net; by mail $5.19.

This is one of the most beautiful volumes of the season. From—and including—the descriptive cover, whose four scenes epitomize America's four main varieties of romance, the book is a delight. Its purpose is—in Emerson's words—"to cast out the passion for Europe by the passion for America." The author deplores the fact of so many Americans hunting the world over for that which lies with equal, if not greater, charm on their own continent,—from Mr. Schauffler's enthusiastic and enchanting descriptions the charm would undoubtedly seem to be greater, so much so that it has stirred into flame the reviewer's intense longing to see many of the wonders, natural and otherwise, to be found in this great land. The illustrations, about eighty, are tinted reproductions of etchings, drawings and paintings by various artists—the colored frontispiece being Maxfield Parrish's Grand Canyon of the Colorado.

Story of Evangeline (The). Adapted from Longfellow by Clayton Edwards. Frederick A. Stokes Co., New York. Illustrated. Cloth. 260 pages. $2 net.

The Introduction to this book consists of two parts: a brief Life of Longfellow and enough of the early history of Acadia to give the setting of the epic. The story follows, first in prose, which keeps closely to the original poem, and then Longfellow's own beautiful masterpiece. The colored illustrations by M. L. Kirk are decidedly good, truly depicting the scenes as described in the poem.

Their Christmas Golden Wedding. By Caroline Abbot Stanley. Thos. Y. Crowell Co., New York. Illustrated. Board. 63 pages. 50 cents net.

"What God hath joined together let not man put asunder" is the foundation truth upon which Mrs. Stanley has built another of her practical stories. Quaint in design, bright in execution, and careful in detail, the finished structure is altogether well pleasing.

While You are a Girl. By Lily Rice Foxcroft. Pilgrim Press, Boston. Frontispiece. Board. 188 pages. 75 cents net.

The title of this book would lead one to think that the author intended it only for girls. But its contents—with one or two exceptions—concern young and old of both sexes, and well would it be for us all, and better still for those who live with us, if we really took to heart and put into practice many of the suggestions so graciously made in this volume. "Tempers and Tongues," "Managing Money," "A Good Listener," "Imposing on Others," "The Art of Liking People," "Church Manners," "Friendship" and "The Generous Heart" are not matters that are done with when youth is past—from the study of life-subjects such as these there is no graduating in this world, nor—happily—are we ever too old to learn. And Mrs. Foxcroft's book offers us all an excellent opportunity—the more so that it is written from the Christian standpoint.

The Night of the Star. By Margaret Ruthven Lang. Oliver Ditson Co., Boston. Paper. 40 cents.

This is a short cantata whose performance occupies about ten minutes. It has four numbers: an opening quartette, "The Star of Bethlehem"; a duet for soprano and alto, "The Vision"; a tenor solo, "St. Joseph's Vigil"; and a carol for quartette or chorus, "When Christ Was Born." A tuneful setting to the quaint poem which was taken from *Voices of Erin and Other Poems,* by Denis A. McCarthy.—*B. R. S.*

From E. P. Dutton & Co. we have received a selection of very choice **calendars and Christmas cards.** While shape, size, design and words are of the most varied, one and all are triumphs of this season's art production. Some are quaint, others gay; some have words of Holy Writ, others of humor; some are in poetry, others in prose; some bring messages from great minds of our own time, others recall famous men of bygone days. But, whatever its character, each several item bears the imprint of careful thought and exquisite taste. There is no haphazard work about any of these productions. It is easy to be seen that, from start to finish, every detail has been studied. One special feature noticeable in all is the richness of coloring; to call it a marvel of the printer's art is, in this case, no empty saying.

In the **Y. W. C. A. Calendar for 1914** (30 cents postpaid), some well-chosen excerpts are to be found. The quotations are from a great variety of sources, evidently with a view to the widely divergent character of the membership of the Association. Each month is introduced with a prayer.

BOOKS RECEIVED.

Abram's Freedom. By Edna Turpin. Pilgrim Press, Boston. Paper. 32 pages. 25 cents net.

"According to My Gospel." By Hugh Black. F. H. Revell Co., New York. Cloth. 312 pages. $1.25 net.

All the Days of My Life: An Autobiography. By Amelia E. Barr. D. Appleton & Co., New York. Illustrated. Cloth. 528 pages. $3.50 net.

Angel of God's Face (The). By Henry van Dyke. Westminster Press, Philadelphia. Paper. 33 pages. 35 cents.

Annotated Bible: The Pentateuch (The). By A. C. Gaebelein. "Our Hope," New York. Cloth. About 344 pages. $1.50 net.

Anthony Comstock, Fighter. By Charles Gallaudet Trumbull. F. H. Revell Co., New York. Frontispiece. Cloth. 240 pages. $1.25 net.

Arithmetic of Friendship (The). By Amos R. Wells. Westminster Press, Philadelphia. Paper. 61 pages. 35 cents.

Assurance of Immortality (The). By Harry Emerson Fosdick. Macmillan Co., New York. Cloth. 141 pages. $1 net.

At the House on the Ground. By Ella Matthews Bangs. Pilgrim Press, Boston. Illustrated. Cloth. 307 pages. $1.25 net.

Attractive Way (The). By Wilfred T. Grenfell, M. D. Pilgrim Press, Boston. Frontispiece. Board. 59 pages. 50 cents net.

Bedouin Lover (A). By William Allen Knight. Pilgrim Press, Boston. Illustrated. Board. 54 pages. 50 cents net.

Cheer Chirpers (The). By Joshua F. Crowell. Pilgrim Press, Boston. Illustrated. Cloth. 184 pages. $1 net.

Chimes (The). By Charles Dickens. Geo. H. Doran Co., New York. Illustrated. Cloth. 138 pages. $1.50 net.

Christ and the Dramas of Doubt. By Ralph Tyler Flewelling. Eaton & Mains, New York. Cloth. 277 pages. $1 net.

Christian Faith for Men of To-day. By Ezra Albert Cook, Ph. D. University of Chicago Press, Chicago. Cloth. 260 pages. $1.25 net; by mail, $1.35.

Christmas Carol (A). By Charles Dickens. Geo. H. Doran Co., New York. Illustrated. Cloth. 136 pages. $1.50 net.

Christmas Stories. By Charles Dickens. Frederick A. Stokes Co., New York. Illustrated. Cloth. 422 pages. $1.60 net.

Classbook of Old Testament History. By George Hodges. Macmillan Co., New York. Maps. Cloth. 222 pages. $1 net.

Colonel's Experiment (The). By Edith Barnard Delano. D. Appleton & Co., New York. Illustrated. Cloth. 316 pages. $1 net.

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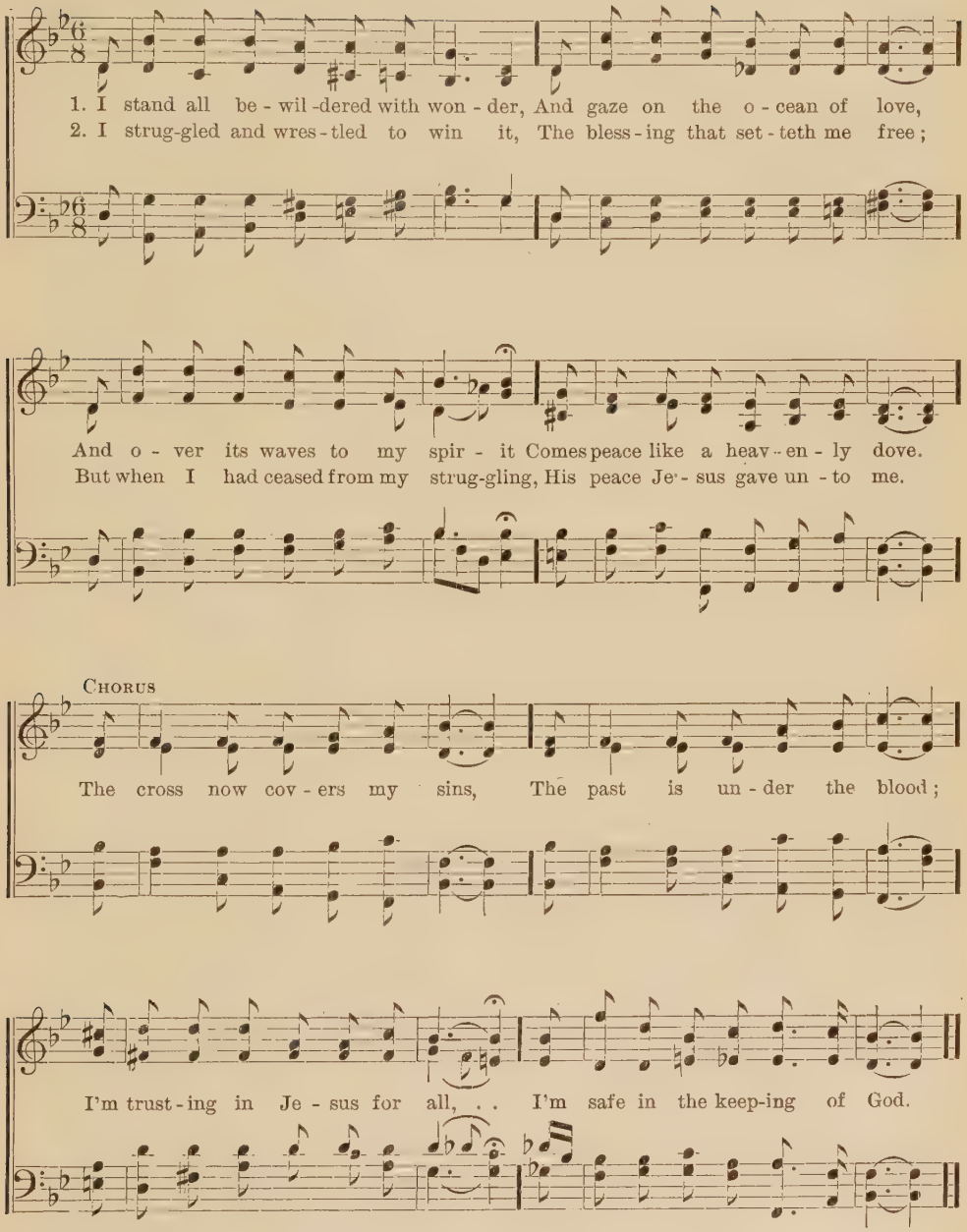
Under the Blood.

COLLENA FISK. LEWIS S. CHAFER.


1. I stand all be - wil - dered with won - der, And gaze on the o - cean of love,
2. I strug-gled and wres - tled to win it, The bless - ing that set - teth me free;
And o - ver its waves to my spir - it Comes peace like a heav - en - ly dove.
But when I had ceased from my strug-gling, His peace Je - sus gave un - to me.
CHORUS
The cross now cov - ers my sins, The past is un - der the blood;
I'm trust - ing in Je - sus for all, . . I'm safe in the keep-ing of God.

3 He laid His hand on me and healed me,
And bade me be every whit whole;
I touched but the hem of His garment,
And glory came thrilling my soul.

4 The Prince of my peace is now passing,
The light of His face is on me;
But listen, beloved, He speaketh:
"My peace I will give unto thee."

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PERSONAL CHRISTIAN DISCIPLESHIP.*

IV. HOW TO SATISFY CHRIST.

Rev. G. Campbell Morgan, D. D.

"He shall see of the travail of his soul, and shall be satisfied." Isa. liii. 11.

The second part of the book of the prophet Isaiah (xl.-lxvi.) is occupied with the Divine purpose of peace for the world. In the earlier part of that second division, we see the purpose of God as peace; then the Prince of Peace, Who is the Servant of God for the establishment of peace; and finally something concerning the programme of peace. My text is found in the second of these sections. In this wonderful chapter the Prince of Peace, the Servant of Jehovah, is presented in His travail and in His triumph. Its simple and yet sublime declaration is that the triumph resulting from the travail will satisfy Him: "He shall see of the travail of his soul, and shall be satisfied." In the thought and power of that travail of the Servant of Jehovah, every Christian believer finds a place. In every one, therefore, He ought to be satisfied.

How can this be? How can we satisfy Christ? The question seems almost irreverent. Yet it is one which all who come to Him, follow Him, and serve Him, ask. However much we may fail, however constantly we have to mourn our own unworthiness in following and in service, still so surely as our eyes have looked into His face, and we have known anything of His love, we desire above all else to satisfy His heart. How can we do it?

Let us consider the subject first in the most exalted atmosphere, in a region where we may most clearly apprehend His own desires, for if we would know how to satisfy Him we must understand what He Himself desires. Then, having with all reverence attempted to climb to the heights, we will descend to the lowlands of the Lord's earthly ministry that we may glance at some of the things that gave Him satisfaction when He tabernacled among men.

1. First then, the heights. We find those heights in our Lord's prayer in the seventeenth chapter of the Gospel of John.

I am going to ask you to follow me while I read the actual petitions of the prayer; for in it there is much more than petition; it is a prayer of communion, a prayer in which we find our Lord in fellowship with the Father, speaking of His own work and speaking of the men who were gathered round Him. As we move through the prayer and listen to these actual petitions of Jesus, we shall be discovering what at that moment were the desires of His heart. Remembering as we do so that He is "the same yesterday, and to day, and for ever," we may reverently affirm that the desires which filled His heart then are the desires of His heart now. In a historic sense some of these petitions have been answered, but in all the eternal and spiritual values our Lord is still praying this prayer.

The first of these petitions is: "Father, the hour is come; glorify thy Son, that the Son may glorify thee," and the second: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." So far our Lord was praying for Himself.

Then we pass on to petitions dealing with the little group of disciples gathered about Him at the time of His praying, under the very shadow of the Cross: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . . Keep them from the evil one. . . . . Sanctify them in the truth: thy word is truth."

Then the prayer takes a larger outlook: "Neither for these only do I pray, but for them also that believe on me through their word"—those who should immediately believe on Him through the word of these apostles, and those who through all the subsequent centuries should believe through that selfsame apostolic proclamation of the truth concerning Him. Finally,

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

then, we hear His petitions for the whole Church: "That they may all be one; . . . . that the world may believe that thou didst send me. . . . . Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory."

In these petitions, we have a wonderful unveiling of the desires of the heart of Christ. Reverently, then, let us attend to them.

(1) The first is contained in these words: "Father, the hour is come; glorify thy Son." We can only understand that petition as we link it with things which our Lord had said on an earlier occasion. Therefore, I go back to another Scripture to interpret this. The occasion was that of the Greeks and the request they preferred, through Philip and Andrew, to see Jesus. When He heard that request He said—and as I read observe the connection between the passage and the opening petition of this great prayer: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life age-abiding. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."

"Father, the hour is come; glorify thy Son." This was our Lord's first petition; and not knowing better how to state it, let me, with all bluntness, declare that it was His prayer that the Cross might be accomplished. It was His prayer that He might enter into the full activity and accomplishment of love. How constantly did our Lord refer to the hour during His public ministry! When at Cana He manifested His power, He said to His mother: "Mine hour is not yet come"; by which He certainly did not mean that the hour had not come for Him to work a miracle, for He immediately wrought the miracle; but that the hour of His supreme glory had not come. Over and over again we find it said that hostile men desired to seize Him, but they could not, "for his hour was not yet come." When the Greeks came to Him His answer to their inquiry was: "The hour is come, that the Son of man should be glorified." Beyond the public words then spoken, came the paschal discourses in which He spoke to His disciples of His coming Cross and Passion, and of the victories resulting therefrom; until at last the discourse to the disciples merged into the great prayer, and its first petition was: "Father, the hour is come; glorify thy Son." Thus in the first petition we find that the supreme desire of His heart was this desire for the full activity and accomplishment of love.

Then, after further words of communion, all connected with the opening petition, we have the second petition, and this also concerned Himself: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Immediately we recognize another note, closely connected with the first, yet different from it. Our Lord was praying for the restoration of a lost harmony, of an abandoned fellowship: "Who being in the form of God, did not count this equality a prize to be held for his own self-enrichment, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." That was the loss of harmony, the interruption of fellowship: the mysterious emptying, by which He cut Himself off in certain regards and respects from sovereign and eternal fellowship with His Father. Now, under the shadow of the

Cross, He prayed for the restoration of that lost harmony, that interrupted fellowship: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Yet observe carefully, that was a second petition. The first was: "The hour is come; glorify thy Son." The place whereon we stand is holy ground, and all our attempted interpretation may but darken the counsel of holy fellowship; but so far as we are permitted to look into His heart, we see Him desiring the restoration of that fellowship with the Father which had been His; but desiring it through that activity and accomplishment of love, which could only find its expression in human history through the darkness and tragedy of the Cross. "He shall see of the travail of his soul, and shall be satisfied," for these great desires are to find their fulfilment through the hour of unutterable and unfathomable darkness, and so He is to be glorified, as He returns to that fellowship with His Father which had been laid aside.

All that seems far removed from us; yet is it? What is the final expression of the infinite mystery for my own heart and soul? This is it: "He loved me and gave himself for me."

"Love so amazing, so Divine,
Demands my soul, my life, my all."

As I yield that which love demands of me, He sees of the travail of His soul and is satisfied.

(2) Let us glance at the petitions which followed for individual disciples: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . . Keep them from the evil one. . . . . Sanctify them in the truth: thy word is truth." He thus prayed that the purpose of the hour to which He had come might be fulfilled in these men; that in them might be realized something of the perfection of that harmony to which He was about to return. Here we see the second desire of His heart: that these individual men, apparently so small in number and so insignificant in individual personality, might yet be brought into full apprehension of the value of the infinite mystery of His travail. In proportion as that prayer is answered and individual disciples are kept in the name, kept from the evil one, sanctified in truth, sent into the world, He sees in them of the travail of His soul, and is satisfied.

(3) We come to the last group of petitions. Here is something to be noticed with care. In the midst of His prayer for individual disciples our Lord said: "I pray not for the world, but for those whom thou hast given me; for they are thine." I sometimes think that we have been a little misled by these words of Christ. We have imagined that in this prayer He was thinking exclusively of His own disciples. There is an element of truth in that, but it is not the whole truth. He was then actually praying for those men, and for the Church; but let us never imagine that He had excluded the world from His heart. His prayer for the Church was ultimately, in desire and intention and purpose, a prayer on behalf of the world: "That they may all be one . . . . *that the world may believe* that thou didst send me. . . . . That they may be perfected into one; *that the world may know* that thou didst send me." All the details and technicalities of the petitions we may now omit. That which is of importance to us is the desire of Christ for such unity among His people as shall convince the world and make them know the Divinity and power of His mission.

It is impossible to read this prayer honestly without a sense of appalling shame. Why does not the world believe? Why does not the world know? Because we have so sadly failed to manifest the unity of the Spirit. It is not my desire now to dwell upon this matter, but no one can read these petitions without feeling how they search us, and shame us, for our schisms and our divisions.

Yet there was another petition here: "Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory." Did this petition refer to the heavenly condition to which we go? Perhaps it did; but I do not think that it is exhausted in that application. I look back to the verses I just read, and I see: "If any man serve me, him will the Father honour." There our Lord's reference was certainly

not to our being with Him in the heaven that lies beyond, but to our immediate fellowship with Him on the pathway of service. Here I believe the reference is the same, assuredly also including that to which the pathway leads. So it seems to me that the petition: "That they may be with me; . . . . that they may behold my glory," refers not to the hereafter only, but also to the now. "Where I am"—in the hour of darkness in fellowship with My sufferings, making up that which is behindhand in My sufferings; sharing the travail that makes the Kingdom come, and so assuredly sharing in the joy of the triumph.

To my own soul these are indeed the heights. They were the things of our Lord's desires. He desired that perfected fellowship with His Father, which would issue, by the way of the Cross, in the glory of redemption. He desired disciples who would so respond to His redeeming work as to have fellowship with Him in all His purposes for men. He desired a Church through which it would be possible for Him to reach the world. In proportion as we, according to the measure of our individual lives, obey His calls, He sees of the travail of His soul in us, and is satisfied. Does He desire perfected fellowship with His Father in the glory of redemption? When we come to Him we satisfy that desire. Does He desire disciples who respond to His redeeming work and have fellowship with Him? As we follow Him we satisfy that desire. Does He desire a Church through which He can reach the world? As we serve Him we satisfy that desire.

2. Let us descend for a few moments to the lowlands. Let me first summarize what I fain would say: Our Lord found satisfaction in those who did His Father's will; He found satisfaction in expressions of love towards Himself; He found satisfaction in the men who stayed by His side through all His temptations.

Said they to Him one day: "Behold, thy mother and thy brethren stand without, seeking to speak to thee." He answered: "Who is my mother? and who are my brethren?" Then stretching forth His hand towards His disciples, He said: "Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." It is impossible to read that without finding out the things that satisfy the heart of Christ. What blundering men these were that were with Him! Verily, bone of our bone, flesh of our flesh, and spirit of our spirits were these! Yet because under His illuminating guidance they were giving themselves to do the will of God, He said: These are the people who fill all the gaps in my heart's longing, who are to Me as brothers. "A brother is born for adversity," he stands by the side in the day of desolation and darkness and gives courage: these are My brothers; a sister is born for confidence, the hearing of secrets: these are My sisters; a mother is born for comfort: these are My mother. Make that practical and believe it. It is an amazing and a wonderful thing. But yesterday, under the stress of temptation, you did the will of God! In that moment, He saw of the travail of His soul and was satisfied in you.

Again, call to mind the scene in the house of Simon: "Simon, I have somewhat to say unto thee. . . . . Master, say on. . . . . Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath wetted my feet with her tears. . . . . Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment." He does not notice when He is neglected! He does approve when love brings its gifts to Him! Hear again the plaintive word: "Were there not ten cleansed? but where are the nine?" The nine never went back to thank Him. These are negative proofs that His heart seeks for expressions of love.

The positive are yet more beautiful. I shall take but two, and I find them in the case of one woman. Said Martha: "Lord, dost thou not care that my sister did leave me to serve alone?" The Lord answered with all gentleness: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." He appreciated the love which found that

it could not express itself fully in service, and that took time to sit at His feet in adoring wonder listening to His words and hearing His secrets. Still later, when the shadows of the Passion were gathering about His soul, and no one seemed aware of it, this very woman, who had listened to His secrets in the day of sunlight and joy, found her way to His feet again, this time with the alabaster cruse of ointment, very precious; and with magnificent prodigality, shocking the prudent and the wise, she poured it out upon Him. When they criticised her, He said: Let her alone; she hath done it for My burying. He values expressions of love. How few we give Him! How constantly we are amongst the nine who never return! How little time we give Him for Himself! Half our praying is selfish praying.

Can it be that this Christ of God, high, eternal, exalted, can find anything worth having in my comradeship and my fellowship? It is amazing, but if this story be true—and who shall doubt it?—then Christ does love to have us sit alone with Him, in fellowship and communion, and does value our gifts of love.

Yet once more. Said He to His disciples in this same neighborhood of the Cross: "Ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me." How He valued their comradeship! What poor comradeship it had been as it seems to us! How they all blundered and failed Him! Yet with all their faltering and failing they stayed with Him, and He valued it. O man, art thou staying with Him? Yea, verily, you denied Him; but have you *stayed* with Him? Are we resolutely treading the path of comradeship in desire, returning to it after our blundering, getting back to Him after we have wandered? Then in some measure in these things He sees in us of the travail of His soul, and is satisfied.

From the heights, and from the lowlands, go we back to the shores of the sea. Let us stand by Tiberias and listen to His last question: "Simon, son of John, lovest thou me?" That is the question: Do we love Him? He seeks our love, and when He finds it, then, in the man or woman, youth or maiden, in whom He finds it, He sees of the travail of His soul, and is satisfied.

THE GREAT CONFESSION.*

Rev. J. D. Jones, M. A., B. D.

"He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt. xvi. 15, 16.

The episode at Cæsarea Philippi, according to Dr. Sanday, marks the climax of faith amongst the twelve; according to the late Dean Farrar, it is the culminating point of our Lord's earthly ministry. Let me in a few sentences indicate, if I can, what there is in the incident and its attendant circumstances to justify this supreme and critical place in our Lord's life which both the popular historian and the cautious scholar assign to it.

The Temptation and the Great Confession are separated from one another by a considerable interval of time: the one took place before Christ's public ministry began, and the other when that ministry was drawing near its close. And yet there is a link of connection between the two events which is not at all difficult to trace. What was the Temptation? In essence, it was this: it was the test of our Lord's fitness for His Messianic Mission. In the wilderness He had "two ways" set before Him. He had to settle with Himself the question whether He would seek to win the world in the world's way, by unholy compromise and a false use of power; or whether He would seek to win it in God's way, by meekness and love and suffering and sacrifice. The conflict was a real and terrible one: our Lord "suffered being tempted." But out of the conflict He emerged Victor. With His eyes wide open He chose God's way with all it might

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

involve. And so when He issued from the wilderness and began His public work, there were about Him none of the marks and signs associated in the popular mind with the coming Messiah. He had none of the insignia of royalty. He wore no kingly purple. He issued from no stately palace. He never summoned His followers to battle and conquest. He deliberately repudiated all idea of an earthly empire, and when the crowds came, and would have made Him King by force, He escaped out of their midst. It was not as the splendid and triumphant Prince of popular expectation that Jesus appeared; but as the "suffering servant," as "the meek and lowly in heart,"—in a word, as God's Messiah.

And the result was what? Well, as far as the great mass of the people were concerned, the result was failure. "He was in the world, ... and the world knew him not." "He came unto his own, and his own received him not." Christ had His brief day of popularity, it is true, but that day soon passed. After the feeding of the five thousand the people would fain have made Him King, but when on the next day He spoke to them that austere and solemn word about "eating the flesh and drinking the blood of the Son of Man" their enthusiasm vanished, and they deserted Him in shoals. "Upon this," says John, "many of his disciples went back, and walked no more with him." That is to say, the more our Lord emphasized God's idea of Messiahship, the more decided was His rejection by the people, the more complete His apparent failure.

Now all this must be borne in mind if we are to appreciate the full significance of this Cæsarea Philippi incident. The object Jesus Christ had in view in His public ministry was that of creating belief in Himself as God's Messiah. But, as far as the great majority of the people were concerned, it was obvious that Christ had failed. And Jesus, remember, had all our human feelings: He was "in all things . . . . made like unto his brethren," and the realization of His failure well-nigh broke His heart. It seemed as if He had labored for nought. The crowds had deserted Him; the rulers were hostile to Him; only the twelve remained with Him. But what if He had failed even with the twelve? What if they, too, did not appreciate Who and What He was? If He failed with them, He had failed utterly and altogether. If He had failed with them, then, speaking humanly, Christianity and Christendom could never have been.

It was really to put the faith of the twelve to the test, to see whether, like the rest of the world, they had failed to comprehend Him, that He withdrew with them to Cæsarea Philippi, and addressed to them this searching question: "Who say ye that I am?" It was a critical question. Upon the answer to it the future of Christ's Kingdom hung. According to the answer given, it would be seen whether Christ had humbled Himself and chosen the *Via Dolorosa* for nought. It is only as we remember all this,—that (again using human speech) the disciples, and only the disciples, lay between Christ and complete failure,—that we can understand the eager anxiety with which our Lord asked the question, and the vehement, and, as sometimes appears to us, almost extravagant eulogy He poured out upon Simon Peter when he returned that answer which showed Him He had not labored in vain. Now, turning to the incident itself, I want you to see in the popular opinion the evidence of the failure of our Lord's mission, as far as His own people were concerned, and in Peter's answer the pledge and prophecy of future triumph.

I. The Failure of Christ. "Who do men say that the Son of man is?" Jesus asked His disciples, and the answer came promptly and without hesitation: "Some say John the Baptist; some, Elijah, and others, Jeremiah, or one of the prophets." And here in these guesses of the populace you have the proof and verification of the statement I made a moment ago, that as far as the great mass of the people were concerned Jesus Christ had failed. The object of Christ's mission, I repeat, was to create belief in Himself as God's Messiah. But amongst the multitudes who heard Him preach and saw His wonderful deeds, apparently there were few or none who realized that He was God's Son. He was to them a great man and nothing more: Jeremiah, Elijah, John the Baptist, one of the prophets.

And yet, what a tribute even these in-

adequate guesses are to the transcendent greatness of our Lord's character! Even though none of the people seemed to have realized His Divinity, all of them recognized that He did not belong to the ordinary categories of human nature. "Never man spake like this man," they said, when they listened to His sermons; "We never saw it on this fashion," they said, when they beheld His wondrous deeds. And coming to account for this Man Whose deeds were so wondrous, and Whose speech was so authoritative, they ranked Him with those great religious leaders of their race whom they regarded as specially God-inspired.

And here we come across a fact worth mentioning in connection with our Lord's Person: all who think of Christ, all who study His life, all who read His words, all who come face to face with Him, whether they acknowledge His Divinity or not, are bound to admit His supreme greatness. Scholars, who have started out to destroy faith in Christ, have been constrained to pay tribute to His greatness. Out of the mouths of unbelievers and doubters Christ's praise is perfected. John Stuart Mill, Strauss, Renan,—they all bow before Jesus Christ, and say, like the great Napoleon: "Between Him and every one else in the world, there is no possible term of comparison."

Yes, and I will go further and say that these guesses of the populace prove not simply that He was a transcendently great Man, they prove that He was more than man. "Taken singly, each of these guesses," as Dr. A. B. Bruce says, "shows Him the equal of the greatest of the prophets; but taken together they show Him to be greater than them all." Notice what testimony to the fullness and many-sidedness of our Lord's character these varied guesses imply. When the people heard Jesus cry: "Repent ye, and believe in the gospel," they thought He was John the Baptist come to life again. When they saw Him overthrow the tables of the moneychangers and drive out of the Temple them that bought and sold in its courts; when they heard Him denounce His "woes" upon the hypocrisies of Pharisees and scribes, they were reminded of Elijah, the prophet of fire. When they heard Him cry in tones of melting tenderness: "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; when they saw Him in the depth of His pity weep over Jerusalem, they were reminded of Jeremiah, the prophet of the tender heart, who, in his sorrow for his country's sin, cried: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for . . . . my people!" But this very variety of qualities that the people saw in Jesus, in itself proved that He was greater than any of the men to whom they compared Him, for He united them all in His own Person.

The title which our Lord by choice applied to Himself was "the Son of man." Now that, in its obvious and superficial aspect, is the title of His humiliation. It emphasizes His kinship with our mortal race. But that very same title which seems to bring Jesus to our level, in another sense raises Him far above us. For He is not "a Son of man": He is "*the* Son of man." That is to say, He is the representative Man, the timeless, sexless, ageless Man, the one and only universal Man. He sums up all the qualities of mankind in Himself. Take the generality of men, and you find one virtue in one man, and another in another: tenderness in one, strength in a second, truth in a third, purity in a fourth, and so on. But Jesus summed up all these various virtues in Himself: He was the perfection of tenderness, the excellence of strength, the essence of truth, the very flower of purity. He was the one complete and perfect Man, and, by the very perfection and completeness of His manhood, He separates Himself by an unbridged and unbridgeable gulf from the best and greatest of men, and constrains men to find in the Son of Man the Son of God. "Between Thee and God," cries the romantic Renan, "there is no longer any distinction."

And so these guesses of the populace, which seek to account for Christ on humanitarian lines, and which are to that extent the evidences of His failure, are in themselves sufficient to prove that He was more than man. Who is this who reminded the people, now of Jeremiah, now of Elijah, now of John, and again of this prophet and that? "A prophet? Yea, I say unto you, and much more than a prophet."

This is the Lord of the prophets. This is He of Whom the prophets spoke, He to Whom Elijah and Jeremiah and the Baptist pointed. Had the people possessed the open eye and the childlike heart they would have fallen at His feet, and confessed with Nathanael: "Thou art the Son of God; thou art King of Israel." But to that height these people, blinded by prejudice, could not rise. "A prophet" was the very summit of their thought about Christ. They did not behold His "glory." And had things ended there Christ would have failed, and Christianity and Christendom would never have been.

II. The Pledge of Christ's Triumph. And so our Lord turns—with what trepidation of soul who shall tell?—to His disciples, and puts the question to them: "But who say ye that I am?" And Peter, swift as thought, responds for the twelve: "Thou art the Christ, the Son of the living God." He does not say, "we believe," or "we think"; he answers "with all the vigor of a mind at rest," as if it were a fact about which there could be no controversy: "Thou art the Christ, the Son of the living God." And with that answer Christ was satisfied. He knew now that His mission had been no failure; He knew now that though He was for the moment the "despised and rejected of men," He should yet "see of the travail of his soul, and . . . . be satisfied." He knew now that though the bitter Cross lay just before Him, yet from that Cross He would rule a world. He knew now that though only a handful of men still clung to Him, yet "the little one [should] become a thousand, and the small one a strong nation." And so with overflowing heart and emotion unparalleled, He turned to Peter and said: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

Now, I do not claim for this answer of Peter's that it carried with it, in the apostle's mind, a clear recognition of the full deity of Jesus Christ as we understand it. That came after the resurrection from the dead. But it contained, as Dr. Bruce says, the doctrine of our Lord's deity, at any rate, in germ. For it meant that Peter recognized in Jesus One Who held an absolutely unique relationship to God, the long-promised Messiah, the Divine Redeemer of the world. And our Lord rejoiced in the confession as the proof that He had not failed, as the pledge and prophecy of His ultimate triumph. And now, basing myself on our Lord's splendid eulogy upon the disciple who made this confession, I want to say two things.

(1) Christ's Claim of Divinity. With a confession that falls short of this our Lord Himself is not satisfied. For myself I am fully persuaded that no other account of Christ satisfies the facts of the case except the confession that He is Light of Light, very God of very God. Whether you study the Gospel story, and think of our Lord's wisdom and moral authority and sinlessness; or whether you think of the existence of the Christian Church and its marvelous work in the world, Browning's verdict is the only verdict that satisfies the mind:

> "I say the acknowledgment of God in Christ,
> Accepted by the reason, solves for thee
> All questions in the earth and out of it."

People say they find difficulties in believing! I find more stupendous difficulties far in the way of not believing. It is easier far for me to believe that in Christ God was verily incarnate, than to believe it was a mere man who spoke those wondrous words, did those wondrous deeds, and lived the sinless life, and ever since has been the inspiration of everything that is best and truest and worthiest in human history.

But it is not the intellectual considerations that constrain belief in Christ's Divinity that I am insisting upon now; my point is this: accepting this incident as a historic incident, I am justified in saying that with a confession that falls short of this: "Thou art the Christ, the Son of the living God," our Lord Himself is not content. There are plenty of people willing to admit that Jesus was a Prophet, even the greatest of the prophets; that He is a Teacher, even the greatest of all teachers. But Christ is not content with these con-

fessions. He refuses to be classed with the prophets, or to be ranked with human teachers. He claims to be Lord and King. Christ is intolerant of a rival. He makes for Himself the most stupendous and exclusive claims. The world to-day lavishes admiration and patronage upon Him. But Christ does not want admiration; He wants worship. He does not ask for patronage; He demands obedience. "Who say ye that I am?" is the question He addresses to us, and He will not be satisfied with any answer that falls short of this: "Thou art the Christ, the Son of the living God."

(2) The Church on the Rock. And the second thing I wish to say is this: it is only with men who are able to make this great confession that Christ can build His Church. "Upon this rock," said our Lord, "I will build my church." There is not the slightest need to enter into the barren and futile controversies to which these words have given rise, nor is there need to stay to refute the monstrous pretensions which the Roman Church has built up upon the slender foundation of a disputed interpretation of this verse. Instead of refuting error, let me emphasize the positive truth the verse conveys.

Our Lord did not often talk about His Church, but it was always—shall I say?—"back of His mind." He had the formation of a Church always in view. The Church was to be the instrument for the establishment of His Kingdom. It was to be His body, to carry on His work after He was gone. But out of the great mass of the people it was obvious Christ could not build a Church. Men who regarded Him only as a prophet amongst other prophets could never be welded into a compact society which should toil and suffer and fight for the establishment of His Kingdom. But when Peter confessed Jesus as the Messiah, the Divinely appointed Redeemer of the world, Christ knew that out of Peter, and such men as he, men possessing that glorious faith, He could build His Church,—a Church that would do His work, that would maintain His royal claims, assert His exclusive rights, and establish His Kingdom. "Upon this rock"—upon men of this simple but splendid faith—"I will build my church."

And it is only with such men that Christ can build His Church to-day, with men, that is, who can say with Peter: "Thou art the Christ, the Son of the living God," and who believe in Him as the one and only Divine Redeemer. For the Church, as I said, is the instrument for the establishment of Christ's Kingdom, and only they will contend bravely and strenuously for the universal dominion of Christ who believe in His exclusive royal rights.

Now the prevailing tendency of the day is to regard Christ as one of many, to put Him on the level with other teachers, to count Him as "one of the prophets." Modern culture knows of many saviours,

> "One in a Judæan manger, and one by Avon stream,
> One over against the mouth of the Nile, and one in the Academe."

But out of such men Christ can never build His Church. For how should men who only reckon Him as one of many saviours, contend for His cause, fight for His Kingdom, suffer for His name? No, if men are to toil and fight for Christ's Kingdom, they must, first of all, believe in Christ's crown rights. If they are to contend for His universal dominion they must believe that He, and He alone, has a right to reign. There must be about them a touch of intolerance. Christ must be to them not one of many saviours, but the one and only Divine Redeemer.

And I am not above putting in a plea here for greater narrowness. I know that the virtue most admired in these days is "breadth," but we must have a care lest "breadth" degenerate into mere and sheer indifferentism. With many nominal Christians I am persuaded it has degenerated into indifferentism. It is making them easy and lethargic in face of the heathen at home. It is causing them to pooh-pooh the work of missions abroad. "Christianity," they say, "is a Western religion. Confucianism, and Buddhism, and Mohammedanism are excellent religions for the East." The Church of Christ is losing force and power and the evangelizing passion, all because of its consuming admiration for so-called "breadth," and its absurd and pusillanimous fear of being stigmatized narrow.

I have seen streams, which near their source have been penned in between narrow banks, and so have swept along with resistless energy and force. Lower down in their course they have spread themselves over wide reaches of country, with the result that they have lost the rush and sweep of their earlier career, and become stagnant, impotent. The Church of Christ in its earlier days was like the stream within its narrow banks; it had sharply defined convictions; it had intensity,—it had narrowness if you will; but its intensity gave it an almost resistless power. We have gained in breadth in these days, but we have bought it dearly if we have bought it at the expense of force; and, for myself, I would gladly part with some of our superfluous breadth and become narrow again, as the apostles were narrow—not narrow with the narrowness of bigotry or uncharitableness or obscurantism, but narrow with the narrowness born of intense conviction, if only thereby we could regain some of their victorious and triumphant power. Indeed, on certain points the Church of Christ must be narrow, and on this amongst others: the universal and absolute value of Jesus Christ. The Church must be certain about that. It confronts the world and says that though there may have been many teachers, there is but one Saviour. It admits the claim of no rival; it declares: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

With men possessed of that conviction, believing that Christ is no mere prophet, but the one and only Redeemer, Christ can build His Church, and the gates of Hades cannot prevail against it. The worst that the devil can do can neither overthrow, nor even shake, a Church built upon this rock-like foundation. Men possessed of this conviction will risk and dare anything and everything in the defense and extension of Christ's Kingdom.

I have been reading of late the strangely moving and thrilling story of the Scotch Covenanters. If ever the gates of hell rose up against Christ's Church it was in those western shires of Scotland, but the gates of hell did not prevail against it. I see men and women hunted like partridges upon the mountains, living in dens and caves and holes of the earth; I see them imprisoned in the Bass, consigned to the foul and loathsome dungeons of Dunottar; I see them tortured with the thumbkins and the boot; I see them beheaded and gibbeted at Edinburgh's cross, drowned in the waters of the Solway, shot like vermin by Claverhouse's dragoons, but in their loyalty to Christ and His covenant they never flinched or faltered.

And that same conviction which made the Covenanters fearless in their defense of Christ's Kingdom has made others face sickness and want and death in the extension of it. The story of missions will supply a tale as subduing and thrilling as the story of the Covenant. I think of William Carey flinging himself upon the hoary superstitions of India; of Robert Morrison enduring loneliness and untold hardship in China; of John Williams sailing from island to island until he won his martyr's crown on the shores of Erromanga; of David Livingstone leaving fame and honor at home for sickness and pain and death in Africa; of James Chalmers dying at the hands of the cannibals in New Guinea. Christ was more than a prophet to these men. He was very God. He was the one and only Saviour of souls; He was the world's Redeemer. Out of men and women of that faith Christ can and will build His Church, and the gates of Hades shall not prevail against it.

Here, then, is the critical and all-important question on which the future of Christ's Kingdom depends: "Who say ye that I am?" What is Christ to you? A prophet? Or "the Son of the living God"? On the answer you give to that question it will depend whether Christ can use you for the extension of His Kingdom, or whether He must cast you aside as a blunted, broken and useless weapon. On the answer you give to this question it will depend whether you can be built into that inexpugnable Church against which hell's gates can never prevail. God grant us grace to make the Great Confession and to hold it fast, so that we, too, may be built in as living stones into that gleaming and eternal Temple of which the "saints make up the fabric, and the corner stone is Christ!"

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6697	10 00	6790	1 00	6881	1 00	6974	1 00
6698	10 00	6791	10 00	6882	2 50	6975	2 00
6699	1 00	6792	1 00	6883	5 00	6976	1 00
6700	5 00	6793	1 00	6884	5 00	6977	5 00
6701	1 00	6794	1 00	6885	1 00	6978	1 00
6702	15	6795	3 00	6886	5 00	6979	5 00
6703	1 00	6796	1 00	6887	1 00	6980	5 00
6704	2 00	6797	1 00	6888	2 00	6981	5 00
6705	5 00	6798	1 00	6889	1 00	6982	2 00
6706	8 00	6799	1 00	6890	3 00	6983	1 00
6707	5 00	6800	50 00	6891	20	6984	1 00
6708	1 00	6801	50	6892	1 00	6985	2 00
6709	1 00	6802	5 00	6893	5 00	6986	5 00
6710	1 00	6803	50	6894	5 00	6987	1 00
6711	5 00	6804	1 00	6895	5 00	6988	1 00
6712	2 00	6805	2 00	6896	10 00	6989	5 00
6713	1 00	6806	10 00	6897	11 00	6990	2 00
6714	22 00	6807	1 50	6898	5 00	6991	2 00
6715	2 50	6808	10 00	6899	1 00	6992	1 00
6716	1 00	6809	1 00	6900	5 00	6993	1 00
6717	2 00	6810	4 00	6901	1 00	6994	1 00
6718	1 00	6811	1 00	6902	1 00	6995	25
6719	5 00	6812	2 00	6903	1 00	6996	3 75
6720	2 00	6813	75	6904	5 00	6997	2 00
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6723	1 00	6816	1 00	6907	2 00	7000	1 00
6724	2 00	6817	2 00	6908	3 00	7001	5 00
6725	1 00	6818	50	6909	1 00	7002	1 00
6726	10 00	6819	1 00	6910	25	7003	10 00
6727	2 00	6820	10 00	6911	1 00	7004	1 50
6728	1 00	6821	1 00	6912	3 70	7005	2 00
6729	5 00	6822	2 00	6913	2 00	7006	1 00
6730	1 00	6823	50	6914	1 00	7007	1 00
6731	25	6824	25	6915	1 00	7008	1 00
6732	5 00	6825	1 00	6916	1 00	7009	5 00
6733	10 00	6826	25	6917	2 00	7010	1 00
6734	2 00	6827	1 00	6918	3 00	7011	2 00
6735	1 00	6828	1 00	6919	50	7012	5 00
6736	1 00	6829	1 00	6920	1 00	7013	1 00
6737	1 00	6830	10 00	6922	1 00	7014	25
6738	10 00	6831	2 00	6923	10 00	7015	5 00
6739	5 00	6832	5 00	6924	2 00	7016	1 00
6740	5 00	6833	2 00	6925	2 00	7017	5 00
6741	1 00	6834	2 00	6926	1 00	7019	1 00
6742	2 00	6835	4 00	6927	1 00	7020	10 00
6743	1 00	6836	20 00	6928	1 00	7021	1 00
6744	2 00	6837	1 04	6929	25	7022	1 00
6745	1 00	6838	1 00	6930	1 00	7023	1 00
6746	1 00	6839	1 00	6931	1 00	7024	50
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6749	50	6842	50	6934	2 00	7027	5 00
6750	4 00	6843	10 00	6935	50	7029	1 00
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6752	2 00	6845	3 00	6937	1 00	7031	3 00
6753	2 00	6846	1 00	6938	1 00	7032	25
6754	1 00	6847	3 00	6939	1 00	7033	5 00
6755	1 00	6848	1 00	6940	1 00	7034	5 00
6756	2 00	6849	5 00	6941	2 00	7035	1 00
6757	1 00	6850	1 00	6942	10 00	7036	1 00
6758	5 00	6851	2 00	6943	5 00	7037	5 00
6759	3 00	6852	5 00	6944	2 00	7038	10 00
6761	25	6853	5 00	6945	2 00	7039	3 00
6762	5 00	6854	5 00	6946	5 00	7040	1 00
6764	25 00	6855	1 00	6947	5 00	7041	75
6765	3 00	6856	5 00	6948	1 00	7042	8 00
6766	1 00	6857	1 00	6949	1 00	7043	2 00
6767	5 00	6858	1 00	6950	5 00	7044	25

7045	8 00	7083	50	7125	7 50	7166	3 00
7046	10 00	7084	1 00	7126	50	7167	2 00
7047	5 00	7085	2 00	7127	1 50	7168	5 00
7048	5 00	7086	4 00	7128	1 00	7170	2 00
7049	2 00	7087	2 00	7129	1 00	7171	50
7050	8 75	7088	1 00	7130	2 00	7172	1 00
7051	4 00	7089	1 00	7131	2 00	7173	2 00
7052	1 00	7090	10 00	7132	1 00	7174	1 00
7053	1 00	7091	3 00	7133	3 00	7176	2 00
7054	5 00	7092	2 00	7134	1 00	7177	5 00
7055	5 00	7093	75	7135	1 00	7178	1 00
7056	25	7094	2 00	7136	1 00	7179	50 00
7057	25	7095	30 00	7137	1 00	7180	5 00
7058	5 00	7096	50 00	7139	5 00	7181	1 00
7059	20	7097	50	7140	5 00	7182	1 00
7060	1 00	7098	5 00	7141	1 00	7183	5 00
7061	2 00	7099	1 00	7142	1 00	7184	50
7062	50	7100	5 00	7143	1 00	7190	1 00
7063	50 00	7101	3 00	7144	1 00	7191	5 00
7064	1 00	7102	25	7145	1 00	7192	5 00
7065	2 00	7103	5 00	7146	50	7193	1 00
7066	5 00	7104	1 00	7147	1 00	7194	1 00
7067	10 00	7105	5 00	7148	2 00	7195	5 00
7068	1 00	7106	4 00	7149	50	7196	1 00
7069	2 00	7107	5 00	7150	1 00	7197	1 00
7070	2 00	7108	1 00	7151	1 00	7198	1 00
7071	1 00	7109	1 00	7152	1 00	7199	1 00
7072	5 00	7110	1 00	7153	2 00	7200	1 00
7073	2 00	7111	50	7154	3 00	7201	5 00
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7075	3 00	7113	10 00	7156	1 00		
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7079	1 00	7118	4 00	7162	1 00		
7080	2 00	7119	8 00	7163	25		
7081	1 00	7123	1 00	7164	5 00		
7082	2 00	7124	1 00	7165	1 00		

Religious Literature in Prisons (Free Distribution):

6387.....$ 5 00

October 9, 1913.

My dear Mr. Moody:

I want to express my sincere thanks for the splendid amount of money received for our fresh air work from Northfield this summer: $210.78 from the Young Women's Conference, and $277.23 from the General Conference—a total of $488.01.

No doubt some of the givers will be interested to know how the money was spent, and I am sure all would be surprised to know how many can be benefited by such giving. For instance, we paid the car fare and provided light luncheon for day trips, to the beach or one of our large parks, for groups of children from our different churches. In each case this would provide for about twenty-five or thirty at a time. Two hundred of our Germans were sent one day, including adults and children, and nearly as many Italians had another day in the country. About fifty tired mothers spent a happy day at Coney Island, and on Labor Day a party of twenty-five young, hard working Italians had a never-to-be-forgotten outing. We paid for five women for a week's rest at a Convalescent Home. A caretaker was required in one of the Summer Homes and we were able to put in a very deserving young man who needed to get away from the city—a young cripple, to whom the five weeks in the country meant a return to the city in health and strength.

This will give a little idea as to the blessing these offerings from Northfield were to our work.

I might give many other accounts, including outings for Sunday school classes and working girls, and help to a "Mothers' Camp"—which was established in connection with our Olivet Church this year.

With renewed thanks in behalf of our people, believe me

Faithfully yours,

Edith H. White,

Superintendent Woman's Branch New York City Mission and Tract Society.

Personalia.

Dr. Wilfred T. Grenfell, who has now completed twenty-one years as superintendent of the Labrador Mission, has sailed for England, where he expects to spend the winter lecturing throughout the United Kingdom.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Chester Birch.—Oct. 21-Nov. 9, Moline, Ill.

L. S. Chafer.—Nov. 9-23, Philadelphia, Pa.

Currie and Cramer.—Nov. 4-23, Vanderbilt, Pa.

John W. Ham and Party.—Nov. 1-15, Farmville, N. C.

Robert L. Layfield.—Nov. 5-26, Fort Scott, Kan.; Dec., Hutchinson, Kan.

Frank E. Lindgren.—Nov. 16-Dec. 14, Clear Lake, Ia.; Dec. 18-Jan. 1, Loranger, Ia.

Oscar Lowry and Party.—Nov. 16-Dec. 21, Independence, Kan.; Dec. 28-Jan. 25, Horton, Kan.

Milford H. Lyon and Party.—Nov. 2-Dec. 14, Muncie, Ind.; Dec. 28-Feb. 8, Marion, Ind.

Milton S. Rees.—Nov., Pittsfield, Mass.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

THE SIN OF ACHAN.

(December 14, Josh. vii. Golden Text: Num. xxxii. 23.)

You remember that when Jericho was taken, God told the children of Israel to utterly destroy everything they found there—people, animals, garments, gold, silver. Now there was one Israelite, Achan by name, who could not bear to see this done. "Oh," he said to himself, "what a pity to destroy all this valuable stuff! I must have some of it. Nobody will know it if I take this beautiful mantle, this wedge of gold and these silver coins. These little things will never be missed. I'll dig a hole in the ground under my tent and bury them there; and after a time, when the whole thing has passed out of men's minds, I can dig them up and use them. How imposing I shall look draped in this garment, and how many fine things this silver and gold will buy! Why, this little shrewdness of mine may be the foundation of a great fortune and a name in Israel."

I can see him creeping into his tent with the stolen things in his arms; dropping the sides of the tent; peering carefully about to be sure he is alone; nervously digging the hole, making it too shallow at first and taking out the things to dig it deeper. Once he hears a rustle of the tent door and starts in terror. But nobody enters and he hastily covers his treasure, treads down the loose dirt, covers the place with a rug and goes out. His secret is safe and he is on the highway to fortune.

Now repeat the Golden Text. God says: "Sin shall come to light"; Achan said: "It shall not. I have buried it where it can never find me out." Achan against God, you see!

And now the evil seed buried under that tent begins to bear its fruit. Israel is defeated at Ai; thirty-six men are killed; Joshua is dismayed; the nation is confounded; the whole enterprise is in danger; one might almost say that the coming of Messiah and the salvation of the world is trembling in the balance. Dear boys and girls, never say that any sin is *small*. Every sin is big with possible consequences; it may look as small as a mustard seed and bring forth a harvest that will curse the world. A little dishonesty, a lie to cover it up, and so on, until a life and perhaps many lives are ruined.

How do you suppose Achan felt as the lot went on, every time drawing a little nearer to himself? O why didn't the man come forward and confess his sin before he was found out? Perhaps then he might have been forgiven. Look up Prov. xxviii. 13 and see what you think about it. But no, to the end he thought he could cover what God had said would find him out and that heap of stones in the valley of Achor became the monument of a man who, for the love of gold, ventured the salvation of his soul and the life of a nation. I suspect there are costly monuments in many a cemetery that could tell the same story. What do you think about it?

THE WORD MADE FLESH.

(December 21, John i. 1-18. Golden Text: John i. 14.)

I wish all our boys and girls would commit to memory the eighteen verses of this lesson. They are quite easily learned and would be a priceless possession throughout life.

Where was Christ before Christmas? Look in ver. 1, 2 and tell me. Ver. 3 tells what He did there. Now look through our lesson and see if you can find seven names given to Jesus. Can you tell what each one means? When Jesus came what did the world do with Him? What did the Jews do with Him? What did some individuals do with Him? And what did He do for them? What have *you* done with Him?

Our lesson to-day is John's account of the coming of Christ to the world—his Christmas story. He says nothing of the manger and the angel's song, but he tells

us what the Lord from heaven came to be and do for men. He says His coming was like the streaming in upon midnight darkness of the glorious midday sun—He is the *light* of the world. That means that Jesus came to show us all how good and full of love our Heavenly Father is; to show us, too, how He would have us live on earth His life of obedience to God and of service of men. Just as the light shines in darkness and shows the way, so Jesus came to show us the way to God.

But it would do little good to show one the way unless he had the strength to walk in it. And so Jesus is the *life* as well as the light. When we receive Jesus into our hearts He makes us children of God—gives us His own life and it is that life within that makes us able to follow the light we see in Him. Do you remember the last words of Phillips Brooks' beautiful Christmas hymn: "Be born *in us* to-day"? I expect he was thinking of these verses when he wrote it.

I suppose every boy and girl who reads the RECORD OF CHRISTIAN WORK will observe Christmas in some way. The two best ways are these: (1) to invite the Christ to be born again in one's own heart; to have a real birthday, not just celebrate one. Such a Christmas as that would set the bells of heaven ringing and make its angel choir sing for joy as they did years ago on the first Christmas morning. (2) The other way is to help somebody else to have a happy day. Your Sunday school class will meet this year four days before Christmas. Why not arrange then, as a class, to carry Christmas cheer to some home where there will be little without you? Then I promise you the happiest kind of a Merry Christmas.

REVIEW.

(December 28. Golden Text: John iii. 16.)

I know what some of you are going to do with the lesson to-day. You are going to read the Golden Text and say: "I cannot see what John iii. 16 has to do with the wanderings of the Children of Israel in the wilderness." But until you have seen this, you have missed the point of this Quarter's lessons and, indeed, of the whole Bible. For the love of God and His purpose to save men through the gift of His Son are the golden thread upon which the whole Bible is strung. All these events of the long ago recorded in the Old Testament are sort of picture stories preparing the world for Christ and showing how when He comes He will save.

Suppose you think of Canaan, Israel's Promised Land, as a picture of our Promised Land in Heaven; then you have in their journey from Egypt to Canaan a picture of our pilgrimage through this world toward Heaven.

See them starting out. They first take the blood of a slain lamb and find refuge from the destroying angel behind it. Then, taking the flesh of the lamb for the food of their journey, they set out, staff in hand, upon their pilgrimage. That lamb is a picture of Christ Whose blood was shed for us and upon Whom we are to feed by faith as we journey heavenward. We must begin as they did by taking Him as our Saviour.

Then they come to the Red Sea. This was the place where they left the old behind them and began all things new. Egypt and its life forever behind and Canaan's glory just before. It corresponds to our new birth when we open our hearts to the Lordship of Christ. Then, for us, too, old things pass away and all things become new. No boy can at the same time be journeying heavenward and living under the lordship of Satan. A gulf as deep as the Red Sea rolls between.

See how they are fed. The provisions of earth quickly fail and they are forced to cry to God Who gives them manna from heaven. Even the very food of Egypt is abandoned; it will not sustain the life of Canaan. Do you remember Who said: "I am the bread of life"? By that He meant the life of Heaven which those begin to live who take Him as Saviour and Lord. As we journey heavenward we must feed on Him by faith through His Word and prayer.

And when they are tempted and fall into the ways of Egypt once more—what then? Why then, Moses on the mountain intercedes with God for them and offers to die himself that they may be forgiven. Who of us does not know the shame of falls like

theirs? But we are told that our Lord Christ ever lives to make intercession for us.

Dear children, have you accepted Christ as yours? Have you seen Him in this year's lessons and does this last Sabbath of 1913 find you well on your way heavenward? May God grant it!

JESUS AND THE CHILDREN.

(January 4, Mark ix. 30-41; x. 13-16. Golden Text: 1 Pet. v. 5.)

I wonder how many of our boys and girls have a picture in their homes of Christ blessing little children. Nearly every one, I am sure; and many of them have it hanging near their bed where they see it the first thing in the morning and the last at night. But what has Jesus for a boy or girl? Why should children care for Him?

A young girl was in the committee room of our church last evening telling us why she believed she was a Christian and why she wished to join the church. She told a story of an unhappy home and what came of it in the end, and as she came to the sad climax she burst out crying and said between her sobs: "Somehow I couldn't help believing then that Jesus loved me." The men who listened, some of them, turned away to hide their own tears and said to themselves: "This is one reason why children love Jesus; it is because they know He loves them."

Children love Jesus because they know He cares for them. A very little boy I know asks his father some hard questions: questions about death, about heaven, about what he will see there, about Jesus and His death for him. The questions are likely to come most just at twilight when the little lad is tired out with his day's play and just ready to snuggle down in bed. Heaven seems very near to him then, and after his questions, when he kneels down to pray, heaven seems near to his father too. The child never dreams of doubting the Saviour's loving care and commits himself to Him with absolute assurance and most perfect trust. He is sure Jesus cares for him and loves Him for it.

As I recall my own childhood I see a terrified group of people standing in the rain on a hillside. They are looking out over the valley where a raging flood is sweeping down, carrying their homes and some of their loved ones before it. One little boy of eight years, whimpering with distress and fear, turns to his mother and asks: "Why doesn't somebody pray?" She encourages *him* to do so, and the little fellow kneels there in the rain and lifts the whole company and their homes up to the Saviour in prayer. He believes his prayer is heard and that Christ's strong arm will care for them. Little children love Jesus because they are sure He cares for them.

What would the children do without Jesus? Have you read about the little children in lands where Christ is not known—how they are neglected and abused? Boys and girls, your happy homes, your school, your joy in God's love and care, your hope of Heaven, everything you value most you owe entirely to Jesus Christ. Will you not cling closer to Him and do your best to please Him in all things?

THOUGHTS FOR THE QUIET HOUR.

DECEMBER, 1913.

Monday, 1st. *Commit thy way unto the* LORD; *trust also in him, and he shall bring it to pass. Ps. xxxvii. 5.*

Prayer is the committal of our way unto the Lord, just as a deed of trust is the committal of our possessions to those who can handle them better than we. God's response is a loyal execution of the trust by activities, hidden as well as seen.—*Charles H. Brent.*

Tuesday, 2nd. *Ye that love the* LORD, *hate evil. Ps. xcvii. 10.*

If my love of the Lord is to be measured by my hatred of evil, how much do I love the Lord? Do I hate it with a per-

fect hatred? The evil that is in other men, do I loathe it, or condone it? The evil that is in me, do I strive against it to the death? *How much do I really love the Lord?—Amos R. Wells.*

Wednesday, 3rd. *The word of the* LORD *came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh. Jonah iii. 1-3.*

The gospel of the second chance is the confidence of a great love. . . . . I think I hear the Father say of His erring child: "He will do better next time. He is capable of worthier things than these. He will yet rise higher than he has fallen." . . . . And so He sends us back to Nineveh, ... to the old battlefield, to the very place we have dreaded to enter. He sends us back just to that place, not only because He is concerned about Nineveh, but because He is intimately concerned about you and me. —*J. Stuart Holden.*

Thursday, 4th. *It must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7.*

To be thinking too much of the great mass of evil in the world may become a snare to us, blunting our own quick sense of right and wrong. It may bring about, within ourselves, a certain depressed and consenting state of mind—as though nothing could now be done by us to reduce or to unseat such an ancient and established principle. . . . . These words of our Lord bring us back almost violently from a certain idle lamenting over evil in general, and bid us address ourselves to the actual evils which proceed from us and for which we shall be judged.—*John A. Hutton.*

Friday, 5th. *He that watereth shall be watered also himself. Prov. xi. 25.*

My tank is getting very low; no fresh rain comes to fill it; what shall I do? I will pull up the plug and let its contents run out to water the withering plants around me. What do I see? My cistern seems to fill as it flows. A secret spring is at work. While all was stagnant, the fresh spring was sealed, but as my stock flows out to water others, "the Lord thinketh upon me."—*C. H. Spurgeon.*

Saturday, 6th. *Jesus Christ . . . . crucified. 1 Cor. ii. 2.*

A Christless Cross no refuge were for me,
A Crossless Christ my Saviour could not be,
But, Jesus Crucified, I rest in Thee.

—*Selected.*

Sunday, 7th. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Rev. i. 3.*

What if this book of Revelation is . . . . often dark and mysterious? The darker and more difficult, the greater the reason for earnest examination. Be the obscurity and mystery what it may, God says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." . . . . Woe, then, to the man who undertakes to draw away God's people from it, or to warn them against looking into it! He takes from the Church, which has now been these two thousand years among the dashing waves, the chart by which above all Christ meant she should be guided, and wherein she may best see whither she is bearing, what are her perils, and where her course of safety lies!—*J. A. Seiss.*

Monday, 8th. *God hath set . . . . in the church . . . . apostles, ... prophets, ... teachers, ... helps. 1 Cor. xii. 28.*

Help is an office which conventional piety may sometimes count secular. Yet those who have a special aptitude for helping need ask for no higher office. Paul has included "helps" among the great functions of Christian ministry.—*John Kelman.*

Tuesday, 9th. *Oil of gladness. Heb. i. 9.*

This "oil of gladness" is something that commonplace, everyday people can have if they will. It is not distilled from rare exotics and delicate plants that grow only in hothouses and that cost a great deal to cultivate. There is a simple growing just by the gates of the King's Garden, and whoever will cultivate it shall have this balm and oil of gladness. The name of it is the sturdy plant—CONFIDENCE.—*Mark Guy Pearse.*

Wednesday, 10th. *The right hand of God. Acts ii. 33.*

Seven times in the Scriptures of the Old Testament, and always in poetic usage, does this phrase occur: "From his right hand went a fiery law for them" (Deut. xxxiii. 2), "At thy right hand there are pleasures for evermore" (Ps. xvi. 11), "Thou that savest by thy right hand" (Ps. xvii. 7), "The saving strength of his right hand" (Ps. xx. 6), "Thy right hand is full of righteousness" (Ps. xlviii. 10), "The right hand of the LORD doeth valiantly" (Ps. cxviii. 16), "His right hand doth embrace me" (Cant. ii. 6). The suggestiveness of this poetic imagery is full of beauty. "The right hand of God" is a right hand of government, of pleasure, of salvation, of strength, of equity, of action, of tenderness.—*G. Campbell Morgan.*

Thursday, 11th. *The stars in their courses fought against Sisera. Judg. v. 20.*

If there is one thing absolutely certain it is this: the universe ranges itself against the wrongdoer. The man who sins finds Nature his enemy. The world is so made that it punishes and penalizes the man who does evil. Let Sisera stand for the wicked and evil man, and it becomes profoundly and eternally true that "the stars in their courses" fight against Sisera. . . . . If, therefore, this universe . . . . ranges itself against all sin and wrong, there can be but one conclusion and that is this: behind this world, making for righteousness, and making against sin, there must . . . . stand God, loving righteousness and hating iniquity. If "the stars in their courses fight against Sisera," it is because the God Who calls the stars by name is Himself sworn to do battle against sin and destroy it.—*J. D. Jones.*

Friday, 12th. *Ye know that your labour is not in vain in the Lord. 1 Cor. xv. 58.*

Yes, "in the Lord." That is the point to which Jesus would lead us. Our labor is often wretchedly in vain in itself, or for our own ends. Our unhappiness grows out of looking at labor from that side only. There were ends we wanted to gain, and we failed in them. Peace comes from looking at labor from God's side, and seeing how His ends are never defeated. Failures in our plans are the incidents in God's plans which are moving on to success.—*Cleland B. McAfee.*

Saturday, 13th. *I keep under my body, and bring it into subjection. 1 Cor. ix. 27.*

The body need not be a hindrance; it may be the channel of God's choicest blessings, if it is kept in its place—made servant and not master.—*Maltbie D. Babcock.*

Sunday, 14th. *Now we see through a glass darkly; but then face to face. 1 Cor. xiii. 12.*

You smile because I burn my candle late;
  You think me daft because old tomes I scan,
Writ long before the learnèd age of man;
You deem me just the tool of some mad fate,
Because each day I to myself relate
  How through the ageless past God's purpose ran,
  What for the future is His gracious plan,
And how 'twill seem to stand 'neath Heaven's Gate.

Smile on, dear friend, my vision gleams more clear;
  My science old is ever growing new;
  Each day it cheers me in my stumbling race;
And as I ponder o'er the doubts you fear,
  I dimly, "through a glass," see what is true,
  And, joyful, wait the vision "face to face"!

—*H. Longstreet.*

Monday, 15th. *Let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. vi. 9.*

If we are putting thoroughness, sympathy, courage, kindness and good honest toil into our work, we are putting eternal truths into the soil of our own hearts, and great will be the harvest.—*Malcolm McLeod.*

Tuesday, 16th. *Jesus [said], I am the light of the world. John viii. 12.*

"I am the light." Then how very easily entreated He must be! The light needs no coercion—no persuasion to come near to us. We need not shout to the light; the light only seeks an opening, and on getting it will immediately enter in. The good Lord only waits for an open mind and heart. "If any man . . . . open the door, I will come in."—*J. H. Jowett.*

Wednesday, 17th. *The prince of this world cometh, and hath nothing in me. John xiv. 30.*

One of the greatest things our Lord ever said was this: "The prince of this world cometh, and hath nothing in me." You say that has nothing to do with you. It has everything to do with you. There is no child of God who should not be able to say the same thing. I found when I was studying law that there is a law of reserved right. For instance, suppose I should sell 10,000 acres of land, and should retain one acre in the center, I would have a right to go over those 9999 acres to get to mine. . . . . One trouble with us is that we reserve a room in our hearts which belongs to the devil, and he knows it and uses his right of way. For God acknowledges even the devil's right. . . . . As soon as we are seeking something for ourselves—position, or popularity, or anything else—the devil has the right of way, and he will use what is reserved from God for his own purposes.—*A. T. Pierson.*

Thursday, 18th. *The lines are fallen unto me in pleasant places. Ps. xvi. 6.*

I have been thinking much lately of the Lord's loving-kindness in giving us so many wayside enjoyments and so much present reward in all our work for Him. In spite of dark life enigmas and real and heavy trials, and often keen inner conflict, not to mention daily burdens of weariness or anxiety or worry, we can set to our seal that His "ways are ways of pleasantness." For over and above the great gifts, the blessed hope set before us and the quiet peace with God through our Lord Jesus Christ, what numbers of bits . . . . of pleasure and delight, one gets which simply would not exist for us if we were not His children!—*Frances Ridley Havergal.*

Friday, 19th. *He that watereth shall be watered also himself. Prov. xi. 25.*

Enlargement of soul, increase of sympathy, a deepening tenderness, a growing unselfishness, and a gradual conformity to the image of Him Whose main thought is (and was) always for others, will mark the life of the believer who makes prominent the work of intercessory prayer.—*W. H. Griffith Thomas.*

Saturday, 20th. *Remember the words of the Lord Jesus, ... It is more blessed to give than to receive. Acts xx. 35.*

The emblem of Christian blessedness is not the whirlpool, always sucking in and always empty, but the spring, always giving out and always full.—*William R. Richards.*

Sunday, 21st. *Christ Jesus . . . . humbled himself, and became obedient unto death, even the death of the cross. Wherefore God . . . . hath highly exalted him, and given him a name which is above every name. Phil. ii. 5-9.*

The descent of our Lord into the sphere of time and sense is a solemn fact to be celebrated with wonder and gratitude, but His exaltation is cause of endless exultation to all His ransomed worshipers. The crown of thorns glows into gold and multiplies into diadems; the marred face makes the sun dim; the pierced hand grasps the universal scepter; the Cross towers and expands into a throne based on the jasper and girdled by the rainbow.

Do we think enough, anything like enough, of the royalty of our Master? In all the days when we have the sense of impotence and struggle, let us remember Whose we are and Whom we serve.—*W. L. Watkinson.*

Monday, 22nd.* *A man sent from God. John i. 6.*

God sends His prophets still.
And such was he, whose burning word
The hearts of men and women stirred
To do his Father's will.

Untaught in scholar's lore,
Thou call'dst him from the busy mart,
And into his receptive heart
Didst Thine own wisdom pour.

He gave his mind to Thee.
He thought Thy thoughts at Thy command;
Or whence, for Thee, that purpose grand
That traversed land and sea?

He gave his hand to Thee.
And through that hand was gladly poured
From sources, where Thou kept it stored,
Thy wealth, so great and free.

He gave his all to Thee.
From then his soul was fully bent
On what, through love, is always meant
For God's true devotee.

*Mr. D. L Moody's "Coronation Day," 1899.

He was a gift from Thee.
And now he lives with Christ above;
He sees His Face, and knows His love,
So wide, and deep, and free.

—*F. L. Duley.*

Tuesday, 23rd. *I know that, whatsoever God doeth, it shall be for ever. Eccles. iii. 14.*

God never works only for to-day. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us: while on earth we may do something for eternity.—*Matthew Simpson.*

Wednesday, 24th. *There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head. . . . . Jesus . . . . said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. . . . . For in that she hath poured this ointment on my body, she did it for my burial. Matt. xxvi. 7-12.*

She had acted only on the impulse of love. . . . . Yet Jesus saw in what she had done the first part of His embalmment at the hands of love.

Is it too much to say that this is always His way? No, for it is always the way of love; love is forever making perfect in itself that which we do for it so imperfectly. . . . . There is no knowing what such transforming, enhancing, enriching love as His will make of our smallest services if they are done unto Him.—*E. B. H. Macpherson.*

Thursday, 25th. *Thou shalt call his name JESUS: for he shall save his people from their sins. Matt. i. 21.*

There is one character in human history Who stands in a class entirely by Himself. Born in an obscure village, the child of a peasant woman of a subject race, brought up in another obscure village, working in a carpenter shop till He was thirty, He never wrote a book, never entered a college, never raised an army, never held an office, never had a family, never owned a home, never set foot in one of the world's great capitals, never traveled one hundred miles from the place of His birth; indeed, He never did any of the things that make men famous. For three years He was an itinerant Preacher gathering a little band of disciples. After a brief, stormy ministry the tide of popular opinion and feeling turned fiercely against Him, His disciples all forsook Him, one denied Him, another betrayed Him, He was turned over to His enemies, went through the mockery of a trial, was nailed on a Cross between two thieves, and, when He was dead, was laid in a borrowed grave by the pity of a friend —these are the sad facts of the human life of Jesus of Nazareth.

After nineteen centuries we look back to see what kind of a trail He has left across the years, and lo! I am speaking well within the mark when I say that all the armies that ever marched, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the real life of man as much as the solitary name of Jesus; and the impact of His single personality upon the individual and collective life of mankind to-day is the greatest moral force the world has ever known.—*James A. Francis.*

Friday, 26th. *Thou sowest not that body that shall be. . . . . So also is the resurrection of the dead. 1 Cor. xv. 37, 42.*

I like to think of the time when the dead shall rise from their graves. We read part of this chapter in what we call the "burial service." It is an unfortunate expression. Paul never talked of "burial." He said the body was "sown"—"sown in corruption," "sown in weakness," "sown in dishonor," "sown a natural body." If I *bury* a bushel of wheat, I never expect to see it again, but if I *sow* it, I expect results. Thank God, our friends are not buried; they are only sown!—*D. L. Moody.*

Saturday, 27th. *Thus saith the* LORD, *Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.*

It is better to stick to a straight old path than to start on a crooked new one.—*Selected.*

Sunday, 28th. *Be watchful, and strengthen the things which remain, that are ready to die. Rev. iii. 2.*

Church of the living God! hast thou heard the Voice which spoke from heaven:

"Surely I come quickly"? And hast thou responded to it gladly: "Even so, come, Lord Jesus"? Does His absence lay heavily upon thy spirit? Does the promise of His return cheer thee? . . . . Then how is the prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness—those two master sins of this evil age? And has it made you liberal and generous, enlarging your heart to give—with no sparing hand so long as time remaineth?

Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working. We are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents with weapons sheathed and banners folded, when we should be in the thickest of the fight; for the world's last conflict is begun, and the armies are mustering for "the battle of that great day of God Almighty." —*Horatius Bonar.*

Monday, 29th. *Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Gal. vi. 7, 8.*

God hath given to man a short time here upon earth, and yet upon this short time eternity depends.—*Jeremy Taylor.*

Tuesday, 30th. *Reaching forth unto those things which are before. Phil. iii. 13.*

March on, my soul, nor like a laggard stay!
March swiftly on! Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith, made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide:
Follow, and honor what the past has gained,
And forward still, that more may be attained.

—*Henry van Dyke.*

Wednesday, 31st. *My kindness shall not depart from thee, ... saith the* LORD. *Isa. liv. 10.*

The thing that lasts in the universe is His kindness, which continues from everlasting to everlasting. What a revelation of God! If only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me. "My kindness shall not depart from thee."—*Alexander Maclaren.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE SIN OF ACHAN.

(December 14, Josh. vii.)

December 8. Josh. vii. 6-15.
December 9. Josh. vii. 16-26.
December 10. Josh. viii. 30-35.
December 11. Ezek. xx. 1-17.
December 12. Ezek. xx. 18-32.
December 13. Ezek. xx. 33-44.
December 14. Micah iii. 1-12.

ACHAN'S TEMPTATION AND FALL. Was it a sudden gust of temptation that swept Achan before it when, with the rest of the

host, he entered Jericho? Or was it that some long growth of unjudged evil flowered into that act which has made his name a reproach to all after time? It is impossible to say. Only the terribleness of his fate seems to indicate something more than a transient yielding to sin. This, at least, is clear, that in the late afternoon of the day of Jericho's capture, and before the lurid flames of its conflagration rose to heaven, he had pilfered one of those robes of exquisite texture, for which the plain of Shinar was famous, together with gold and silver—the latter coined, the former in a wedge—and had borne them surreptitiously away.

We can imagine him bringing them into his tent, where he probably found it necessary to acquaint his children with his deed; for if they had not been party to the crime and its concealment, they could hardly have been involved in his terrible fate. With their help he dug a hole in the sand and hid the spoil, which by the special ban of Joshua had been devoted to Jehovah. The whole proceeding had been conducted in such absolute secrecy, and he was so confident of the collusion of the inmates of his tent, that, amid the general enquiry for the thief, he braved detection, and held his peace until the unerring finger of God pointed him out.

But what anguish he must have suffered in the meanwhile! Long before his deed was unmasked, conscience had borne witness against him; and the lot had been cast within the circle of his heart. The scene in which he played so prominent a part on the plains of Jericho was rehearsed where no crowds of awestruck spectators gathered round, no blanched faces looked upon his, and no horror-stricken messengers ran to the tent to unearth the hidden treasure. When the first excitement of his new acquisition had passed, and the fever had subsided, the dull, heavy sense of wrongdoing began to gnaw at his heart. In the lull of reaction, conscience spoke; and when he marched with the rest up the long ravine to Ai, when he saw his comrades turn to flee, when he joined in the breathless rush back to the camp, when he met the relatives of the six and thirty men who had fallen in the battle, when he saw the dismay beneath which Joshua and the elders of Israel were overwhelmed, he knew, by an unerring spiritual perception, that it was his sin that was bringing shame and disaster to Israel. It must have been a positive relief to him when the secret was torn from his breast, and there was no need to preserve longer the appearance of comparative unconcern. Let us turn aside and study this scene in which Achan's sin was detected and dealt with; for whilst we do so, we may learn something of the action of that sharp, two-edged sword which pierces to the dividing asunder of soul and spirit, and discerns the thoughts and intents of the heart.

The Search for the Cause of Failure. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?" It was as if He had said: "Thou grievest for the effect; grieve rather for the cause. I am well able to preserve My people from the assaults of their foes, though all Canaan beset them; and I am equally able to maintain the honor of My Name. These are not the main matters for concern: but that a worm is already gnawing at the root of the gourd; and a plague is already eating out the vitals of the people whom I have redeemed. With My right arm I will screen you from attack, whilst you give yourselves to the investigation and destruction of the accursed thing."

Whenever there is perpetual failure in our life, we may be sure that there is some secret evil lurking in heart and life. It may not always be possible for us to go direct to the spot where the evil has made its lair. But we may be sure that there is an "accursed thing" somewhere in our midst, and that, therefore, we cannot stand before our enemies. Somewhere there is a fault in the insulation of the wire through which the currents of Divine power and grace come to us; and it is useless to pray that they may be renewed until we have repaired the defect.

The Genealogy of Sin. Notice the particularity with which, twice over, the sacred historian gives the list of Achan's progenitors: "Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah." There, in the early morning, Joshua and Phinehas stood to discern the transgressor with the aid of the Urim and Thummim of judgment. The princes of

Israel passed before them first; and the prince of Judah was taken. Then the families of Judah; and that of the Zarhites was taken. Then the Zarhites, and Zabdi was taken; then Carmi; then Achan. How his heart must have stood still, as he saw the inevitable closing in of his destiny—like the contracting walls of a chamber of horrors on a hapless victim!

Sin's Judgment and Doom. "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them up unto the valley of Achor. . . . And all Israel stoned him with stones; and they burned them with fire." Then Jehovah repeated the words which had preceded the capture of Jericho: "And the Lord said unto Joshua, Fear not, ... see, I have given into thy hand the king of Ai, and his people, and his city, and his land." Then up the long defile Joshua marched with 30,000 mighty men of valor. There was a sense in every breast of an integrity which had put away all cause of failure and defeat. The preparations were skillfully made; the appearance of flight on the part of Israel drew forth the men of Ai to headlong pursuit; and the city was left at the mercy of the ambush, which, at the sign of Joshua's uplifted javelin, arose, entered the city and set it on fire. And in the very place where Israel had met with so disastrous a defeat, the people took great spoil, specially of cattle, which they drove down in triumph to the camp at Gilgal.

So the valley of Achor becomes the "door of hope." From that sterile, mountain-guarded valley, Israel marched to victory; or, to use the imagery of Hosea, it was as though the massive slabs opened in the cliffs, and the people passed into cornfields, vineyards and oliveyards, singing amid their rich luxuriance as they sang in their youth in the day when they came up out of Egypt. Ah, metaphor as true as fair! for in all our inner life there is no valley of Achor, where the work of execution is faithfully performed, in which there is not a "door of hope"—an entrance into the Garden of the Lord; and a song so sweet, so joyous, so triumphant, that it would seem as if the buoyancy of youth were wed with the experience and mellowness of age.

Golden Text: *Be sure your sin will find you out. Num. xxxii. 23.*

THE WORD MADE FLESH.

(December 21, John i. 1-18.)

December 15. John i. 1-18.
December 16. Luke ii. 1-14.
December 17. Luke ii. 15-20.
December 18. Matt. ii. 1-12.
December 19. John iii. 16-21.
December 20. Phil. ii. 1-11.
December 21. Heb. i. 1-9.

How amazing is the opening of this Gospel! The writer does not stay to introduce himself, or prove his authority. With singular abruptness he casts this marvelous book into the teeming world of human thought and life. He felt, doubtless, that the book would authenticate itself, as the spring does when all nature welcomes her coming.

Christ is the Word of God. What we *say* is the utterance of our deepest and most hidden selves: "Out of the abundance of the heart the mouth speaketh." It is only as the speech breaks from a man's lips that we can understand why he is sad or happy or eager. "No man hath seen God," but Jesus declares Him. He is the utterance of the deepest thought of the Father. God is *"life,"* but should we have known what His life was in its quality and beauty if it had not been lived in Jesus? God is *"light,"* but should we have realized the truth about our origin, destiny and nature, about present salvation and the eternal future of blessedness if we had not seen the glory of God on the face and in the teachings of our Master? God is *"love,"* but no human love had been adequate to express the Being of God. We should never have dared to believe that God's love could go so far or stoop so low, unless the Son of His love had stepped out of the Infinite Unseen, and had given visible expression to God's love in His matchless deeds—stooping to wash the feet of His disciples, and giving Himself to the Cross. (Cf. 1 John iv. 9, R. V.)

Lift up your eyes and hearts, and behold your glorious Lord, uttering the hidden depths of God (1 Cor. ii. 10, 16). He will continue to do so through the ages (John xvii. 26). We have only commenced to learn the alphabet, but we are to pursue

our studies in the University of the Eternal City (Rev. xix. 13).

Notice the *eternity* of the Nature of Christ: "In the beginning was the Word"; His *Personality:* "He was with God." We might almost translate the Greek: "He was towards, or in the presence of, God." The Son was present before the foundation of the world; yet we have not three Gods, but one. This is an inscrutable mystery, just as our own nature is. But there are many things in the universe, which we cannot explain, although we accept them as living facts. The *Deity* of Christ is insisted on: "He was God."

The Mighty Deeds of Christ. (1) *The Creative Power wrought through Him.* Into that old story of the Creation, with which Scripture opens, with the three times repeated *"created,"* and its ten times repeated *"God said,"* we must read the announcement of this text. The Greek word is very emphatic: *"Not one single thing* was made without him." The hand of inspiration writes the name of Jesus beneath all things in heaven and on earth, visible and invisible. (See Col. i. 16.)

(2) *He is the Fountain of Life.* (See John v. 26.) The whole universe of living things was not only brought into existence by Christ, but is being sustained in living beauty by the eternal life, which is ever passing out through Him. As the Word, He created: as the Life, He sustains.

(3) *He is the Source of Intelligence and Conscience.* John the Baptist was to Jesus as the taper which you kindle and which burns for a time; but our Lord is as the Sun. (Cf. Rev. xxi. 23.) There has never been an age in which the Divine Light has not shone in the world—not Gospel light, not the light of Scripture, not light as we have it, but still Light. And whatever light there was in the great systems of religion, or philosophy, or inward intuitions—like those of Plato and Socrates, of Epictetus and Marcus Aurelius—was due to the presence and illumination of the Spirit of Jesus. He was present in all those great movements of mankind towards righteousness, which, from time to time, seem to have swept over the heathen world. It was of the heathen that the Apostle wrote in Rom. i. 19; but see ver. 21. (Cf. John viii. 12; ix. 5; xii. 35, 46.)

(4) *Through Him we become sons of God.* When men receive Jesus into their hearts He becomes in them the Seed or Principle of a new life. All such may trace their descent past human parentage: "not of blood"; past natural instinct or desire: "nor of the will of the flesh"; past human volition: "nor of the will of man"; to the thought and purpose and grace of the Eternal Father. (Cf. Jas. i. 18.)

The Incarnation. The word "flesh" seems to have been carefully chosen. If we had been told that the Word became a *man,* we might have supposed that He could have perfect sympathy only with men. But since *flesh* is employed we feel that not one sex alone, but both; not one age, but all; not one race, but the entire human family, may find itself represented in His universal nature. All that is noblest and strongest in men, most graceful and tender in women, most winsome and charming in children, all that is lovely in anyone, is to be found in our dear Lord. (Cf. Gal. iii. 28; Col. iii. 11.) This is the secret of His wonderful power over men. They feel that He understands them because He is one with them. He is made in all things like His brethren (cf. Heb. ii. 17).

"Dwelt" would be better rendered *tabernacled.* It is an allusion to the desert wanderings, when Jehovah dwelt in a tent, along with His people (cf. 2 Sam. vii. 6; John ii. 21). But there were times when the Shechinah—the glory-light of God's Presence—that shone within the vail, issued forth and flooded the entire structure, so that Moses could not stop within; and the multitudes, who stood awestruck around, were permitted to behold the splendor (Ex. xl. 34-38). So, in the earthly life of our Lord there were moments when the glory of "the only begotten of the Father" broke through the limitations which He had assumed, and bathed His mortal body in transcendent light and splendor. Such a season was the Transfiguration (cf. 2 Pet. i. 16-18).

"Full of grace and truth." "Grace" is mentioned three times in this paragraph. It is the fitting climax. The keynote of nature is order; of history, justice; of conscience, righteousness; of the Mosaic dispensation law; but of the Incarnation, it is

grace. But it is allied with "truth." In Christ there is a bridal union between righteousness and mercy; He is "a just God *and* a Saviour." The unmerited love of God, which is His grace, is like a vast temple, whose doors stand open night and day; but it is based on the solid foundations of adamant and concrete.

Have we received of the Divine fullness that is treasured up in Jesus? The Apostle's words ought to be pondered here: Col. i. 19; ii. 9, 10, R. V. God longs for us to live full lives, and, in order to this, He has stored all His glorious resources in the nature of the Man Christ Jesus, so placing them within the reach of the weakest and most sinful of His children. Why then, are we so content with poverty and emptiness? God's free helpfulness for every kind of need is throbbing like an ocean against the walls of our hearts. Let us open and let it in to cover the unsightly wastes of sand. Grace leads to grace! Wave on wave! When the need of one moment is met there is enough for the next.

Golden Text: *And the Word was made flesh, and dwelt among us. John i. 14.*

A DAY OF DECISION.

(December 28, Josh. xxiv.; Heb. xi. 28-31.)

December 22. Num. xi. 10-18, 24, 25; xii.
December 23. Num. xiii. 1-3, 25-33; xx. 1-13.
December 24. Num. xxii. 2-6; xxiv. 10-19. Rom. xiv. 7-21.
December 25. Deut. xxxiv. 1-12. Josh. i. 1-9.
December 26. Josh. iii. 7-17; vi. 8-11, 14-20.
December 27. Josh. vii. 6-15; xiv. 1-14.
December 28. John i. 1-18.

Joshua had been sent to accomplish two distinct achievements: first to conquer the land, and then to divide it by inheritance among the tribes (Josh. i. 6, 7). At the time recorded in this chapter, each of these great tasks had been finished. God had not failed His faithful servant. As he had believed, so it had been done to him. Joshua's career presents a remarkable combination of obedience, courage and strength. The years had slowly passed until they stood at 110, the age at which Jacob had died (Gen. l. 26). And now, conscious of his approaching end, he gathered the elders and leaders for his last messages (cf. 2 Pet. i. 15). The first specially dealt with the future of his people (xxiii.), whilst the latter was devoted to recounting the mighty acts of the Lord, and urging the people to entire surrender and consecration (xxiv.). In each there is a surprising absence of self-assertion; his one effort is to magnify the goodness of God.

The assembly was summoned to Shechem, where, years before, Israel had made a solemn covenant between the mounts of Ebal and Gerizim. The purpose, doubtless, was to recall that covenant and renew it. This historic site is called "God's sanctuary" (ver. 26), and there the whole nation gathered "before God" (ver. 1).

Joshua's Address. He dwelt especially on five great events: the call of Abraham, the exodus from Egypt, the defeat of the Amorites and the failure of Balaam's curse, the miraculous passage of the Jordan, and their victory over the nations of Canaan, who fled before "the hornet." This may have literally been the case, or it may be a striking figure to depict the extreme terror which God spread through the hearts of Israel's foes. On all these grounds the aged leader besought them to "put away the gods," which belonged to a far-distant period in their national history, when their ancestors dwelt beyond the Euphrates and "served other gods" (ver. 2; cf. Gen. xxxi. 30; xxxv. 2). In Egypt, also, they had been demoralized by idolatry and had served the gods of their enslavers. (See also Ezek. xx. 7.)

This is one of the incessant and most reasonable demands of God. He cannot help us, so long as we are wedded to evils which He abhors. It may be that we are not able to rid ourselves of them, because of their imperious power and clinging tenacity. But, in that case, God accepts our willingness to be delivered. If only we will put the key of our will into His hands, so that He may come into our heart, He will see to all the rest.

Joshua's appeal to put away their sins reminds us of the repeated exhortations of the Apostle to put off the garments of the old life and don those worthy of our high calling (Col. iii. 1-17). The work of idol renunciation runs parallel with the deepest experiences of the Christian life. Even John, at the close of his first Epistle, bids

his disciples keep themselves from idols. In fact, it is only as the ever clearer light of heaven falls upon us that we come to see the true nature of many things which we had accounted innocent, and hugged as dearer than life. We may choose the holy life in one great moment of soul exaltation, but only gradually do we come to realize what it means. Self is our greatest enemy. We worship our selves, our skill, our money, our influence. But, as we climb nearer, we are shown the evil of all this, and, step by step, we unwind these mummy wrappings. As we begin to ascend, we drop out our ballast. Hence with us, as with Israel, the accomplished deliverances, the mighty gifts and graces and mercies of God, *all* summon us to put away evil, or at least to be willing for God to set us free from it.

Joshua demanded, also, that the people should there and then choose the service of God as he had done. It is not enough to put off the garments of sin, we must put on the beautiful robes of a holy obedience. We must deliberately choose God by an act of our will. Our will must encircle the head of Jesus with the iron crown of sovereignty. At the beginning we may not be prompted by love or enthusiasm for Him. We may act simply on the bidding of *oughtness* and *rightness*. But no sooner have we gone so far than the great depths of our love will break out. Shall not this be the day when this supreme choice shall be made?

The People's Reply. Whether they uttered their reply in a united voice of thunder or by their separate and individual speech is not clear. But there seemed no doubt of their loyal determination. It was thus that their fathers had spoken under the brow of Sinai (Ex. xix. 8). But mere strength of purpose will not avail. Joshua could not forget that within a few weeks of the giving of the law Israel had made the golden calf. We all need something more than mere resolution. We need a power which will help us when the reaction comes, when strong temptation assails, when we descend into the valley where our Goliath awaits us. Only the grace of God can steady and help us then; and for this reason, the Apostle lays such stress on the necessity of the Holy Spirit (Rom. viii.).

Joshua's Answer. Some suspicion of their fickleness and insincerity seems to breathe through Joshua's sad reply (ver. 19). He realized that in their own strength and apart from the grace of God they could not endure. For himself and his house he could speak with absolute certainty (ver. 15), but as the people did not bring out and burn or bury their false gods, what pledge was there of true determination? We must not *say* things only, but *do* them (Amos v. 26; Acts vii. 43).

The People's Second Reply. What a sad commentary on their vows is furnished by the Book of Judges (Judg. ii. 10-13)! Consecration is only possible when wrought out in God. Then we become more than conquerors in Him Who hath loved us.

Joshua's Second Answer. Would it not have been better to have urged them to bring out their teraphim? So Jacob (Gen. xxxv. 4), and so, long afterwards, Savonarola at Florence!

The People's Third Reply. Joshua made again a sacred covenant, engrossing its terms in a document which was placed within the roll of the law of Moses, that was deposited in the Ark, and set up a great stone, which had been the silent witness of the transaction.

Make a covenant to serve God, and keep some record of it, which you may review and renew in coming years.

Golden Text: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.*

JESUS AND THE CHILDREN.

(January 4, Mark ix. 30-41; x. 13-16.)

December 29.	Mark ix. 30-41.
December 30.	Mark x. 13-16. Matt. xix. 13-15. Luke xviii. 15-17.
December 31.	Prov. iii. 1-12.
January 1.	1 Sam. iii. 11-21.
January 2.	Luke i. 5-20.
January 3.	Matt. xxi. 1-16.
January 4.	Eph. vi. 1-9.

Childhood was ever dear to Christ. The olive-skinned children of Palestine played their games around Him as He sat in the market place watching them. They lingered within earshot of His voice and loved His parables, which they could so well understand, without the need of someone pointing their moral. Boys would trudge

for miles, with their luncheons of barley bread and cured fish safely stored in their wallets, that they might be present at His great conventions. Boys and girls filled the Temple cloisters and the city streets with their songs and cries as their favorite Rabbi came in lowly triumph. At any moment some wistful boy would be proud to be called into the inner circle of His disciples, to become the text and illustration of His discourse. The children of Palestine must, in hundreds of cases, have wept bitterly when they heard of His terrible death; and must have treasured the thought that one of His last words, on His way to Calvary, was in reference to child life. Children have ever been dear to God. They are the flowers in the meadows of humanity. And the Great Shepherd passes beside each child as it issues through the beautiful gate of childhood's temple to enter the valleys of weeping, or climb the happy slopes of the mountains of joy.

Adolescence may claim the same companionship. At that period the mind awakens to question all the mysteries of being. Christ, as a growing boy, sat in the midst of the teachers of His time, asking and answering questions. At that period the mind awakens to seek the reason of existence, the meaning of life. The aurora dawn of love begins to bathe the heavens and earth with ruddy color. The young soul is passing into new experiences. It is as when a delayed spring suddenly bursts into summer. But the paths are treacherous, the boulders slippery, the crevasses deep. There is no fear, however, when our youth welcomes that holy Presence and submits to that wise and loving guidance. Jesus understands and loves all that is beautiful, truthful and happy; and to have His companionship does not restrain, but augments, the pure gladness of our human life.

In opening manhood and womanhood we stand in the vestibule, out of which doors open in every direction, and it is perplexing to know which to choose. But when Christ goes beside, we are saved from mistake. He is wisdom to him that sitteth in judgment, and strength to those who turn the battle from the gate. What Arthur was to the knights of the Table Round, that and much more is Christ to the young men and women who don His armor to fight the dragon or discover the Holy Grail.

In one of his essays, Emerson criticises the Christian Church for dwelling, with exaggerated emphasis, on the Person of Jesus. He urges that the emphasis should be laid on His teaching, and its admirable appropriateness to all conditions in all ages. But surely Christian experience must step in here, especially as we stand together on the threshold of a new year, and claim that the presence of Christ with young and old is of the essence of our faith. We do not look into the long past for a Teacher, Whose words become faint as they travel down the long corridors of the centuries, but we realize that He is with us as intimately and really as in the days of His flesh, and that the incidents recorded on the pages of the Gospels are simply specimens of what He is to-day and always.

(1) We must, then, be extremely careful not to put a stumbling-block in the way of a child or young person. In ver. 42 the Lord makes it abundantly clear that such an act will be accounted as one of the worst of sins. To cause one of the little ones who believe in Him to stumble is to incur the penalty of being irretrievably punished. It were better that we should suffer maiming in this life, the Master says, than that we should condone causes of stumbling. How important it is, therefore, that all parents, guardians and teachers of the coming generation should put away any evil thing from their own lives, which would be likely to tarnish or blight the girls and boys who are keenly scrutinizing every act and word! Let us ask ourselves if we are permitting anything which we should not like to see repeated in our wards and pupils; and let us remember that the best way to save and to help them is to be ourselves obedient to the rules of conduct which we propound. It is useless to say *Go*. The only word which can carry weight and authority is *Come*. "*Come*, ye children, hearken unto me: I will teach you the fear of the LORD."

(2) We must also set ourselves to learn from childhood. A little child is humble, meek, lowly, easy to be entreated. It does not strive for preëminence, and it does not resent the order which assigns to it some humble task or obscure position. The Lord

says that we must go to school to the children of our homes and learn of them, because they exhibit by nature the traits that we have to acquire by grace and by the new birth.

(3) The Lord also bids us give cups of cold water to the little ones (cf. ver. 41 and Matt. x. 42). In these colder climates we hardly realize what a draught of pure ice-cold water is, when, as in the East, to the sultry heat must be added the fear of polluted or typhoid-haunted springs. It does not take much to make a child radiantly happy: the first bird's nest, the flowers of spring, the three stars of the evening twilight, the crackle of the log, a smile, a walk, a game. How needless to spend money on costly toys when the young, bright imagination can invest the commonest incidents and objects with a halo of romance! But happy are they, who, to the end of life, contrive to keep young and gay enough to frolic with the children, and to be welcomed to their secrets. The little ones are very coy, and are not disposed to admit into the chambers of their fancy any but those who possess the magic passwords, not of childishness, but of childlikeness.

(4) There is special significance in our Lord's phrase: "Suffer the little ones to come unto me." It is as though He wants us to recognize that there is a natural affinity between their young hearts and Himself, and that they would come to Him unless officious elders kept them away. If this were apprehended what an alteration would come over our methods of approaching children! We deal with them now as if there was a natural alienation between them and the Saviour; a chasm which could only be crossed by an effort; a friendship which could not be entered till childhood had ripened into youth or maturity. This view of things has wrought incredible harm. Let us, on the contrary, hold Christ up before the little ones in all the winsomeness of His character. Do not trouble them about doctrine, or creed, or theological distinction. Let them see Him as the Gospels present Him. When the sun shines the flowers turn their dainty cups towards him without our coaxing. The one thing for the grown-ups to mind is not to hinder. Take it for granted that when there is the proper presentation in your life, as well as in your words, of the Lord Jesus, the Holy Spirit will do the rest (Acts ii. 17).

GOLDEN TEXT: *Gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 1 Pet. v. 5.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Hebrews xi. 1 to 40.

In turning the leaves of our portrait album of Bible men and women, unconsciously our eyes are held by the faces of those whose characters represent our own characteristics.

If we are men and women of faith, then we linger before the face of that man of great faith, ABRAHAM, and catch a glimpse of a realm of faith—yet unconquered.

If by nature or cultivation we are affectionate and loyal, the face of RUTH holds us.

"Rose of Moab, sweet and fair,
Blooming in thy native air,
Yet transplanted in thy prime
Into Israel's foreign clime;
Widowed in thy winsome youth,
Loyal Moabitess, Ruth,
Centuries of sacred fame
Shrine for us thy blessèd name."

The business man who said: "If God will give me a son that shall live, I will give a tenth of all my profits to the work of Christ," would naturally gaze upon the face of JACOB, who adopted the plan of giving a tenth of all his possessions to God, even when he had nothing as yet to give.

If we are past the meridian of life and are still zealous of good works, still able and ready to do and dare for our Leader, what an inspiration to us is the face of JOSHUA, who was scarcely known up to his eighty-third year!

If our zeal and impetuosity sometimes get

us into trouble the helpful face of PETER holds our attention. True, back of the face is the man who slept in Gethsemane, denied his Lord, followed afar off, blundered among the Gentile customs—but this same man said: "Thou art the Christ, the Son of the living God." Christ made him what he became, and what Christ made Peter He can make any one of us.

The portrait of SAMUEL not only reminds us of God's purpose for the young, but of the praying mother who prayed her boy up to the hearing and heeding of God's voice. That is a high and holy privilege God has given womankind, to mother in prayer the men of coming generations.

Isaiah ix. 2 to 7.

"What are you going to get this Christmas?" asked one girl of another, after naming a long list of presents she had asked for and expected. "I've been so busy planning what I am going to give," said the other, "that I haven't had time to think about what I am going to get." What have we given to the world in 1913 as a preparation for its Christmastide? Kind words? A wholesome life? Everyday righteousness? Cheerfulness? Courage? Love? If we have given these we can keep this Christmas true to its type even if we cannot afford to give a single present.

* * * * *

"Wonderful."

Wonderful love does Jesus show,
Wonderful grace He doth bestow;
Wonderful peace in Him I know.
Wonderful! He is always near,
Wonderful! I have naught to fear.
Wonderful! is His voice to hear,
Jesus, blessèd Jesus!

"Counsellor."

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried, I could not utter what He says when thus we meet.

"The Mighty God."

Before Jehovah's sacred throne
Ye nations bow with holy joy;
Know that the Lord is God alone;
He can create and He destroy.

"The Everlasting Father."

So dear, so very dear to God,
Dearer I cannot be:
The love wherewith He loves the Son
Such is His love for me.

"The Prince of Peace."

When winds are raging o'er the upper ocean
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion
That peaceful stillness reigneth evermore.
So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore.
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Mark xvi. 14 to 20.

Adoniram Judson, David Livingstone, John Scudder, Henry Martyn, Samuel Marsdon, John Ludwig Kraff became missionaries through reading missionary literature. World views on any subject are never taken by the ignorant. As Dean Vaughan has well said: "Know and you will feel. Know and you will pray. Know and you will help."

* * * * *

Eleven hundred hospitals and dispensaries are being maintained on the foreign field by the Protestant Boards and they treat, yearly, 3,000,000 patients. Oh, the pain of the world that has been stopped by the "laying on" of the hands of medical missionaries! And yet the unevangelized world has about one doctor to every three millions! Many of these are in the throes of pain at this hour, with no sign of being relieved, while we sing

"Rescue the perishing,
Care for the dying."

* * * * *

"O Church of the living God awake! Arise from your lethargy and spring forward to the conflict." And take your pocketbook with you, for your money can go where you cannot go, can be what you cannot be, can do what you cannot do. An unwise, careless or wrong use of money is like a derelict upon the ocean. A right, thoughtful use of money is like a ship freighted with food for the nations.

Pastor Ding, of China, who has influenced hundreds of Chinese students to consecrate themselves to the ministry, though their salary would be five or six times smaller than in secular work, was asked the secret of his success. "I have no secret except prayer." If we should pray more world prayers, there would be more who would give themselves to the work of the world.

John iii. 16.

It is said that in all literature the sentence best loved by mankind is the one beginning: "For God so loved the world." The tongue stammers and the pen falters in bewildering amazement in attempts to speak or write of this great, loving, coupling link between God and the world. Its individuality leads us out into the realm of wonderment. Its greatness humbles us. Its power saves us. Think of it! God so *loved me* that He gave His only begotten Son, that I, believing in Him, should not perish, but have everlasting life—and He would have loved and given just the same if I had been the one solitary offender in creation. I cannot understand it. Can you?

God

Based upon history is fact that no matter what or how much of everything we have, it will amount at last to a vapor if we have not first of all—God.

So

Is it not amazing that one of the smallest words in literature should be used to measure "the greatest thing in the whole world"? Well, that is according to the mathematics of heaven. In that world there is no little, no great.

Loved

No wonder the angels sang when God's love was born into this sin-tossed world. It was the sweetest song that had ever been sung. But there is one still sweeter. It comes from the heart of the sinner born into this love.

The World

Even this world, with its teeming millions, cannot limit God's love. It has no bounds or restrictions, except the human heart. How serious a thing it is then to play with such love!

He Gave

A natural consequence! Love always gives. If our love to God were gauged by our gifts to Him do you think we would be proud of it?

His Son

Heart of God's heart, yet human enough for humanity's heart! Qualified for the associations of heaven, and yet not above associating with earth's poorest and lowest!

To Save Us—

From sin and from ourselves unto Him and His service. God help us to at least aim to be worthy of such wonderful love, such amazing self-sacrifice!

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

DECEMBER, 1913.

Monday, 1st. Heb. ix. 1 to 12.

Upon the basis of the better priesthood and the better covenant, there issues a better worship.

The sanctuary first is described. This description deals in the first place with its construction and furniture: "the Holy place" with the candlestick, the table, the shewbread; and "the Holy of holies" with the golden altar, the ark of the covenant and its contents, and the overshadowing cherubim. The imperfection of this service is then shown in the declaration that the priests went continually into the first

tabernacle, but only the high priest entered the second, and that but once a year; and then only as he was accompanied by blood, which must be offered for himself. By this limitation and restriction of priestly service, the Holy Spirit signified that "the Holy place" was not manifested while the first tabernacle was standing. The reason of the exclusion consisted in the fact that all the ordinances were unavailing in the realm of the conscience.

In contrast to this, Christ is set forth as One Who has entered into a greater tabernacle through a greater sacrifice. His entrance into "the Holy place" is once for all, because in the shedding of His own blood He has forever dealt with sin.

Tuesday, 2nd. Heb. ix. 13, 14.

Continuing the subject of the better worship, the superiority of the sacrifice which makes it possible is now emphasized. "The blood of goats and bulls, and the ashes of a heifer" had their value in external cleansing. If indeed this were so, how much more shall the Infinite Sacrifice of Christ "cleanse your conscience from dead works to serve the living God"?

The words made use of here to describe that central mystery of redemption are most remarkable and of the strongest character. Christ is seen suggestively as Priest and Sacrifice. He offers Himself "through the eternal Spirit." The Offering is without blemish, and, therefore, the blood of the perfect One "is counted as the expression of a cleansing of the conscience." This cleansing is from dead works, in order to a living service. The proof of uncleanness is always that of continuity in the works of death. So also the demonstration of cleansing is to be found in service rendered to the living God.

Wednesday, 3rd. Heb. ix. 15 to 28.

Upon the basis of this great sacrifice the new Priest had entered in. A testament or a covenant always becomes operative through death. Moses had initiated the service of the tabernacle of old by the shedding of blood. So also Christ "once at the end of the ages," having "put away sin by the sacrifice of himself," initiated a new covenant of life through the gateway of His death, cleansing the new place of worship by the shedding of His blood.

The preëminent thought in this section is that now in the Priesthood of Christ there is a place of worship unlocalized and unlimited. Wherever the soul is found who will come to God through Him, there He is as Priest, with the value of His own sacrifice providing redemption and acceptance; and, moreover, having exhausted judgment in the process of His death, He hides from coming judgment all who trust in Him, changing the dread of that awful assize into the glorious hope of His own second appearing.

Thursday, 4th. Heb. x. 1 to 14.

Continuing the subject of the better worship, the writer now deals with its service; and here for special purpose there is a restatement of the superiority of the Priesthood of Jesus over the Levitical order in two respects: those, namely, of sacrifices and offerings.

At the center of this paragraph is a quotation from the Old Testament, the fulfilment of which is claimed in Christ. Sacrifices and offerings in themselves God did not desire. Their true intention is fulfilled in the perfection of Him Who through life and in death did the will of God. The sacrifices of the old economy could never perfect men. Their very repetition constituted a remembrance of sins year by year. "Through the offering of the body of Jesus Christ once for all" men are sanctified, that is, completely set apart to God. By His one sacrifice, He perfects forever the sanctified.

Friday, 5th. Heb. x. 15 to 18.

Again the writer quotes from the prophecy of Jeremiah, in order specially to emphasize the prediction of the new covenant concerning the forgiveness of sins. Through this offering and sacrifice of Christ the worshipers are brought into a relationship with God in which there is no more consciousness of sin, but instead thereof a delight to do His will. And so is fulfilled the other part of Jeremiah's prediction, laws are written on the heart, the seat of the affection and will, and upon the mind, the center of intelligent understand-

ing. It is impossible to consider this great teaching without at once seeing the infinite superiority of the worship resulting from the Priesthood of Christ to that possible in connection with the Levitical order.

Saturday, 6th. Heb. x. 19 to 25.

The appeal is made now upon the basis of all this truth concerning the better worship. The provision made in Christ lays a new responsibility upon all such as understand it. The "veil" which in the old economy hung between "the Holy place" and "the Holy of holies," excluding the worshipers, has been rent, and thus a way has been made into the holiest of all.

There is still no way into that "Holy place" save through His flesh, that is, through that human life which was given over to death in sacrificial value. But those who come in through this way may come boldly, no longer halting in an outer court, but standing unafraid in the presence of the glory of God, worshipers in deed and in truth. This approach, however, is not merely through the death of Christ. It is also in union with Him Who is "a great priest over the house of God," and Who lives forever, pleading the value of His death, and leading into closest fellowship all such as put their trust in Him. These facts create the responsibility which is now described as threefold: "let us draw near," "let us hold fast," "let us consider one another."

Sunday, 7th. Heb. x. 19 to 25.

The responsibility of the privilege of the better worship is that we exercise our right of coming into the holiest. The personal preparation for such approach is clearly stated: "a true heart," "in fullness of faith," the heart "sprinkled from an evil conscience," the body "washed with pure water."

The responsibility of fulfilling these conditions of approach is that we "hold fast the confession of our hope"; and, moreover, that, recognizing our union of interest in Christ, we "provoke one another unto love and good works."

All this is, moreover, to be the more carefully observed, because of the assurance that the High Priest Who ministers will yet appear again, and the day is "drawing nigh."

Monday, 8th. Heb. x. 26 to 31.

This is the fourth solemn warning of the Epistle, and deals with the sign of apostasy referred to in the words: "sin willfully." The detailed description of the sin is given in terrible clearness: "trodden under foot the Son of God, ... counted the blood of the covenant, wherewith he was sanctified, an unholy thing, ... done despite unto the Spirit of grace." To those guilty of such sin there can remain nothing but "judgment" and "fierceness of fire." If this great Way of Salvation, this mightiest Sacrifice of all, is refused, then there remains no other sacrifice. The work of Jesus is God's uttermost possible for the salvation of man. If this be rejected, then by such rejection man deliberately chooses for himself the only alternative possible, which is the vengeance of God. No wonder that the writer, contemplating the enormity of such sin, and realizing its inevitable sequence, says: "It is a fearful thing to fall into the hands of the living God."

Tuesday, 9th. Heb. x. 32 to 37.

And yet the warning ends with words full of hope, as these warnings invariably do. They had "endured," and that through "a great conflict of sufferings." They had, moreover, taken "joyfully the spoiling of [their] possessions" in the assurance of "a better possession." They are urged, therefore, not to cast away their "boldness," and their faith is encouraged by a final reminder of the certainty of the second advent of this One through Whom God has spoken so wondrously, and Who is superior to angels, to human leaders, and to all earthly priesthood; and through Whom, therefore, they have been admitted into new relationships and privileges of life and of service.

Wednesday, 10th. Heb. x. 38 and xi. 1 to 22.

The Epistle now passes to its second principal section. Having dealt with the arguments as to the foundations of faith, the writer proceeds to appeals by describing the fruitfulness of faith.

First, he shows how faith was the abiding condition of the old economy. For the purpose of following closely the argument, we will omit ver. 39. Not that it is unimportant or out of place, but it has to do, however, with the new economy, and may fittingly be considered with the subsequent section.

Having shown the difference between the old and the new in the arguments already considered, the one principle of value in both is now clearly demonstrated. The writer quotes from the prophecy of Habakkuk, adapting the quotation to the necessities of his own argument, but not in any sense interfering with its essential meaning: "My righteous one shall live by faith." These words declare that the principle of life is faith. "If he shrink back, my soul hath no pleasure in him." This announces the fact that apostasy issues in death.

Thursday, 11th. Heb. xi. 1 to 22.

Having made this quotation from the old economy, there follows a series of illustrations taken from the history of the Hebrew people. Notice particularly the explanatory definitions of faith which occur in ver. 1 and 6.

The first illustration used is all-inclusive in its teaching concerning the spiritual origin of all things. "The worlds"—that is, the ages, an inclusive term indicating all created things, and their processes—"have been framed by the word of God." This fact is apprehended by faith.

Friday, 12th. Heb. xi. 4 to 22.

Now begins that rapid and wonderful survey of the triumphs of faith. Abel worshiped intelligently on the basis of sacrifice. Enoch walked loyally amid days of defection. Noah worked consistently as against all outward appearance. Abraham obeyed the Divine call, obtained a son contrary to the course of nature, offered him at the apparent risk of bitterest disappointment. Isaac, the man of passive quietness, predicted the line of Divine activity. Jacob, the man of restless action, in the rest of worship blessed the sons of Joseph, born of a woman outside the covenant, declaring their inclusion in the purposes and plan of God. Joseph, dying in Egypt, made provision for the removal of his bones in the great deliverance which by faith he foresaw.

Saturday, 13th. Heb. xi. 23 to 31.

Continuing the illustrations of the fruitfulness of faith, the writer now shows how Moses was preserved as a child by his parents, made solemn and deliberate choice as a man, to his own apparent detriment, and finally established the nation as a great theocracy. The nation itself had its exodus from Egypt, and finally found its way into Canaan. Amid the majesty of this march, an illustration is introduced of one solitary individual, a woman outside the covenant, herself a sinner, who, acting on the principle of faith, even though in much ignorance, was yet included in the triumphs of faith, and delivered from the destruction which reigned around.

Sunday, 14th. Heb. xi. 32 to 40.

Then follows a list of names, every one of which has its own story of triumph through faith; and immediately succeeding, a list of deeds and victories, all accomplished in the selfsame power.

And yet again, in sentences that simply pulsate with pathos and power, Paul describes the suffering endured by those who believed, a company of men of whom, he parenthetically asserts, "the world was not worthy."

The fruitfulness of faith in all these instances is yet more clearly revealed in the closing declaration, that none of these "received the promise." Faith was strong enough to enable them to endure even to the end, postponing their final realization until the great purposes of God should be perfectly outwrought in the history of men.

The matter of supreme interest in this wonderful chapter is the variety of types of character and circumstances of life, in all of which the principle of victory is declared to be that of faith. The whole is history's enforcement of the truth: "My righteous one shall live by faith."

Monday, 15th. Heb. x. 39 and xii. 1 to 3.

Having shown that faith was the abiding condition of victorious life under the old

economy, the writer now declares it to be the abiding condition of victorious life under the new. In the last verse of ch. x., he declares that those who had entered into the superior dispensation of the speech of the Son live upon this principle of faith unto salvation. It is a word of hope and confidence on the part of the writer, intended to show that these children of the past, to whom his letter is specially addressed, lose nothing, but rather gain everything, by their relationship to Christ. To such he makes the great appeal, calling them to separation from the weights that still hinder their running, and from the besetting sin of unbelief which would issue in their shrinking back, and their consequent exclusion from life. To such loyalty he urges them by reminding them of the witness of the great company of the past to the victories of faith, but specially by calling them to fix their eyes upon Him Who is the "author and perfecter of faith." God has spoken to men concerning faith in His own Son in terms more conclusive than any that man had listened to in all the past economy.

Tuesday, 16th. Heb. xii. 1 to 3.

In the long list of witnesses quoted, not one is to be found in whom faith was not at some time or place intermixed with doubt. This cannot be said of the supreme Witness, Jesus, Who, without fainting or faltering, believed God, in that faith even endured the Cross, until at last He forever more vindicated faith as a principle of life, by taking the seat of authority "at the right hand of the throne of God." Thus the speech of the Son is supreme in the matter of supreme importance, and on this foundation faith may surely fasten to even greater fruitfulness.

The final word arrests the whole attention, and fixes it supremely upon Him: "Consider him." The issue of such consideration is boldly announced: "that ye wax not weary, fainting in your souls."

Wednesday, 17th. Heb. xii. 4 to 13.

The remainder of this chapter contains the final appeals of the Epistle. It may be well to notice the four sections of which it is composed. In the first two the causes operating toward the weakening of faith are recognized (ver. 4-13 and 14-17); in the third we have an epitomized statement of the arguments of encouragement (ver. 18-24); finally, we have the last appeal and warning (ver. 25-29).

The present section deals with the fact of their suffering, and commences by reminding them that as yet they have not "resisted unto blood." This statement evidently has reference to what has just been said concerning "Jesus, the author and perfecter of faith." He had resisted unto blood, and the Cross ever marks the limit of faithfulness—that is to say, that no possible human circumstances are to be enough to excuse apostasy. It is evident that those to whom these words are specially addressed had suffered, but they had not yet reached this limit.

Thursday, 18th. Heb. xii. 5 to 13.

Then follows a very beautiful section, in which suffering on the part of those who are loyal to faith is explained. Notice carefully the words: "chastening, chasteneth, chastening, chasteneth, chastening, chasten, chastened, chastening." In the use of this word is to be found the value of suffering in the case of such as are living on the principle of faith. At the base of the word is the thought of a stroke or a blow, but it is always used with reference to training. With that clearly understood, a careful study of the teaching here will show that such suffering as comes through faith is of God, is a proof of sonship, is a method of Fatherhood, is a process of pain, but is a means to a glorious end.

This exposition closes with an appeal to brave submission to the process. Every word of this appeal suggests at once weariness and lassitude, characteristic of the failure of faith, and yet calls to a renewal of faith by the bracing of life that shall result therefrom.

Friday, 19th. Heb. xii. 14 to 17.

This section deals with another cause of failure. Inferentially it suggests disputes or differences arising, and such disputes are evidently caused by moral failure. The opening injunction to "follow after peace . . . . and . . . . sanctification" shows the connection. That is then explained in

the threefold peril suggested by the repetition of the word "lest": personal falling back from "the grace of God," the springing up of a "root of bitterness," the return to the profanation of life for the sake of some material advantage.

Saturday, 20th. Heb. xii. 14 to 17.

The true attitude toward these perils is declared: first, by the command, which is personal, to "follow after peace . . . . and . . . . sanctification," and then by the relative responsibility, indicated in the words "looking carefully." The maintenance of peace always depends upon the realization of sanctification in experience. In his letter to the Corinthians Paul very clearly shows how the divisions which rent that church asunder were due to carnality. Unity in peace can never be organized, but it always exists where there is individual devotion to the will of God.

Yet also, there should be in all the assemblies of the saints mutual watchfulness: "looking carefully," and the passage does not refer to that which is personal, but indicates the tender care for all others that should characterize each member of the body of Christ.

Very solemn are the words spoken here about Esau in illustration of the terrible peril of those who for momentary advantage sacrifice eternal values. A blessing lost in such way cannot be regained. It should carefully be noticed that nothing is really said in this passage as to the future state of Esau. That which he sought "diligently with tears," and could not obtain, was the blessing he had lost. This in itself, however, reveals a principle of searching application.

Sunday, 21st. Heb. xii. 18 to 24.

Again the writer brings graphically before the mind the contrast between the old and the new, and that in order to strengthen the faith that may seem to be wavering. The old in itself was characterized by great majesty, and seven illustrations of that majesty are given. Let it be carefully noticed, however, that they are all material, and of the quality that is calculated to fill the mind with dread: the "mount that might be touched," "fire," "blackness," "darkness," "tempest," "the sound of a trumpet," the "voice of words." The terror of these symbols of the past was such that "they that heard intreated that no word more should be spoken unto them," and even Moses said: "I exceedingly fear and quake."

Monday, 22nd. Heb. xii. 18 to 24.

To this kind of thing those who believe in Christ are not come, and now follow eight illustrations of the new. The contrast is at once seen to be vivid and striking. All these are spiritual, and are such as inspire hope and confidence, rather than create fear and trembling: "Mount Zion," and the reference is to that spiritual realization which has always been a hope in the heart, even of the devout Israelite; "the city of the living God, the heavenly Jerusalem," that to which even Abraham looked in his going out, and yet to which he never came so far as earthly realization is concerned; "myriads of angels," the ministers of the King, and of such as are His own; "the general assembly and church of the firstborn," that great new society of spiritual birth and life; "to God the Judge of all," in an intimate relationship unknown until now; "to the spirits of just men made perfect," that is, to the true fellowship of those men of the past whose faith had been the reason of their victory; "to Jesus the mediator of a new covenant," and therefore to that blood which, unlike the blood of Abel that called for vengeance, proclaims mercy.

Tuesday, 23rd. Heb. xii. 18 to 24.

To such things the writer declares that those who believe in Christ have come. A careful examination of the list will show how all the essential qualities of the past are included in the present, and yet how in Jesus there is a new value which brings them into fuller relationship, and more spacious realization than was possible. The old in its terror and majesty revealed distance, and they were afraid. The new in its tenderness and mercy reveals the way of approach, and should inspire with new confidence.

Wednesday, 24th. Heb. xii. 25 to 29.

This is the final exhortation of the great Epistle. The appeal is made, and then

emphasized once again by comparison between the old and the new. It may be well here to read in close connection the foundation proposition with which the Epistle opens, and the simple and sublime exhortation with which this section commences: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son. . . . . See that ye refuse not him that speaketh." Between this proposition and this injunction lie all the arguments concerning the superiority of the speech of the Son to all the revelations of the past, and thus appeals for absolute confidence in the Son, based upon the illustrations drawn from the faith in the imperfect which wrought such victories, and urging whole-hearted trust in that which is so much better.

Thursday, 25th. Heb. xii. 25 to 29.

In emphasizing this final appeal, the writer shows how that greater privilege means greater responsibility, and consequently creates greater peril. If there was no escape for such as refused to hear the voice that warned on earth, how can there be escape for those who turn away from the voice that warns from heaven? If the voice of the past had indeed shaken the earth, the voice of the Son shakes not earth alone, but heaven also. The prophecy of Haggai speaks of another shaking. This had been fulfilled in the speech of the Son. The shaking of things in the heavens does not for one moment mean their abolition, but rather their vindication. In this ultimate shaking only perishing things have passed. Permanent things are vindicated. Things that can be shaken have now been shaken to their removing. The things that abide are the things of the "kingdom that cannot be shaken." This kingdom, says the writer, is received by those who obey the speech of the Son. Upon the basis immovable, therefore, "let us have grace," or thankfulness, that so our service may be "well-pleasing to God."

The final word—"our God is a consuming fire"—will affect the conscience according to its condition. Those whose faith is firmly set upon the Son through Whom God finally speaks, will rejoice in the fire which purifies and changes to its own nature. Those who are turning from faith to apostasy will tremble indeed as they recognize the destructive and consuming power of fire.

Friday, 26th. Heb. xiii. 1 to 6.

This closing chapter contains a series of general exhortations. In it are personal touches which leave no doubt that the treatise was indeed a letter written by some person to other persons. In all probability all these exhortations have reference to some local conditions. One seems to see through them into certain conditions which resulted from the weakening of faith, to which conditions the writer now makes reference, having dealt with the fundamental matters.

From the present paragraph it is possible to see certain evidences of the cooling of that love which characterizes the life of the true Christian; certain tendencies to looseness, at least in opinion, and probably also in action, in the matters of purity; certain restlessness of desire for the things of this world.

Saturday, 27th. Heb. xiii. 1 to 6.

He enjoins them to love, first in its simple fact, then in its manifestation toward the stranger in the matter of hospitality, and finally in tenderness toward those who are "in bonds," such as are ill treated. With a beautiful art, that certainly suggests the Apostle Paul, he urges hospitality, by referring to the fact that "some have entertained angels unawares." Such reference would naturally remind the Hebrews of the great father of their nation, when he became host of angels.

He enjoins them to purity by declaring the fact that marriage is honorable, and the impure in every form are judged by God.

He enjoins them to contentment. Worthy of very careful consideration is his method in this connection. Over against "the love of money" he sets the gracious promises of God, declaring that in the power of them there need be no fear in the heart. This contrast and comparison bring forcefully back the words of Jesus: "Ye cannot serve God and mammon."

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Sunday, 28th. Heb. xiii. 7 to 16.

The closing injunctions here take a slightly different form. Having dealt with the matters of their inner life, the writer now proceeds to show their true relationship as Christian people toward the teachers, truth, worship, service and overseers of the flock. They are to imitate the faith of these teachers whose messages have been demonstrated by their lives. Jesus Christ, with Whom the whole Epistle has dealt, is declared to be unchanging. Therefore, they are not to be "carried away by . . . . strange teachings." As to worship, they have "an altar," also a Priest and sacrifice. The place of worship, therefore, is to be where He is, outside the camp of all merely material ceremony; but consequently inside the vail, in nearness to God. In that inner place of worship, through that ever-living Priest, they are to exercise the priesthood of thanksgiving, by offering praise to God.

Toward others they are to "do good" and "to communicate." This phrase, "to communicate," indicates the practice of fellowship in the distribution of what is their own to the necessities of others. The statement, "with such sacrifices God is well pleased," reveals the fact that what is given in love to the necessity of others is counted by God as a sacrifice offered to Himself.

Monday, 29th. Heb. xiii. 17 to 19.

Toward those who watch in behalf of their souls they are to maintain the attitude of a submissive obedience. An examination of these injunctions will at once reveal the truth that the one power of obedience to each and all of them is that of faith. The imitation of the faith of the teacher must be in faith, and will be for the strengthening of faith. Salvation from all the strange teachings of the time will be ensured by abiding faith in the unchanging Christ. Faith in Him, moreover, is the only principle on which men will be willing to go forth "without the camp, bearing his reproach." It is, moreover, the one principle which will admit to the place of exercise of priestly praise. Only faith is equal to the work of communicating to others things which are our own.

And finally, it is in faith that we are to submit ourselves to the authority of those who watch over us.

The personal element appears here most strongly, as the writer seeks an interest in their prayers, affirming the "good conscience" of himself, and those associated with him, urging them to more earnest prayer, that he may be restored to them the sooner. It is certainly difficult to escape the conviction that these are the words of Paul.

Tuesday, 30th. Heb. xiii. 20 to 25.

We now reach the last words, which consist of a great prayer and some personal messages.

His prayer for them is that they may be made perfect to do the will of God. The groundwork of confidence in the uttering of such a prayer is made very clear by the statements that surround the petition itself. It is prayer to the "God of peace," to Him Who in the infinite peace of His own nature is ever working toward the realization of peace, even though through conflict and through pain. This conflict and this pain are present to the mind of the writer as he refers to the Resurrection from the dead of One Who comes "with the blood of the eternal covenant," speaking forever of the conflict that makes for peace. The confidence is yet more surely emphasized in the declaration that this God of peace through this Shepherd, Jesus Christ, is "working in us that which is well pleasing in his sight."

Wednesday, 31st. Heb. xiii. 21b to 25.

The last clause of the prayer is an ascription of glory to this God "unto the ages of the ages." How beautifully, in this finally expressed desire of the heart of the writer, is the position of such as hear the voice of the Son, and obey it, set forth! They are being wrought in by the God of peace, through Him Whose speech is superior to all that of the past, because in person and in work He has accomplished the will of God.

Then follow the last words, in which he tenderly exhorts them to bear the "word of exhortation," refers to Timothy, utters mutual salutations, and closes with the all-inclusive benediction: "Grace be with you all."